

The Living Church

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No. 1

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REV. BERNARD IDDIGS BELL, D.D.

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By Canon H. MAYNARD SMITH, D.D.

HAVING been for thirty years engaged in parochial work, the author's interests are primarily religious and practical. For a good part of that time, he preached regularly to educated people who were interested in religion but not specialists in theology. He believes himself to know their needs, and those of brother priests who minister to similar congregations. For them he has written this book, and endeavored therein (1) to provide rational grounds for believing in the Atonement; (2) to interpret the doctrine in relation to the other articles of the Christian Creed; and (3) to insist on the life that should be lived if such a belief be true.

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VOL. LXXXIV

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EDITORIALS & COMMENTS

WE ARE perplexed alike by a recent editorial in the *Christian Union Quarterly* and by its republication with approval in the *Churchman*. According to these, the Christian Unity Conference in New York was to be repeated this year but without

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This Time?

the elements that proved to be at least controversial last year. There was to be a celebration of Holy Com-

munion in St. Bartholomew's Church but only priests of the Episcopal Church were to be "celebrants" or were to have place in the chancel. There was to be a "program of sermons on Christian unity covering a day and a half," with "no discussion of any kind." Dr. Cleland B. McAfee, the retiring moderator of the General Assembly of the Presbyterian Church in the U. S. A., was to deliver the first of these sermons and "ministers of other communions would follow with a sermon on some phase of Christian unity." "But," continues the statement, "Bishop Manning vetoed the whole program," and "Dr. Norwood resigned from the chairmanship of the committee."

At all of this we feel much perplexity, but from a statement of Bishop Manning in the *Herald Tribune* we observe that "several of the most important statements in the article are most unaccountably inaccurate and are without any foundation in fact."

Now it seems to us that where important facts are thus challenged, and where men of such prominence are involved, it would be almost a tragedy to permit the matter to be dropped in misunderstanding. We are not in position to speak for Bishop Manning or for Dr. Norwood. But frankly we do not believe that the former "vetoed the whole program," though he may have asked for modification of details, or that the latter "resigned from the chairmanship of the committee" on any such grounds as these. Evidently something not here in evidence may have transpired. The technical meaning of a sermon as used in our canons can scarcely explain the apparent misunderstanding, for if there are to be a number of "sermons" extending over a day and a half, they are evidently not "sermons" within the canonical and rubrical meaning of the term. The celebration of Holy Communion would scarcely be extended that far to admit of such a series of sermons at the single service.

We can understand that Bishop Manning may feel that he cannot participate in what has grown into a rather unpleasant newspaper controversy—though we

should welcome any statement that he may deem proper to make. But will not Dr. Norwood clear up the misunderstanding? Neither he nor Dr. Ainslie has deliberately misrepresented anything, but in view of all the circumstances a statement from his pen would seem to be appropriate and would undoubtedly be welcome.

THE LIVING CHURCH would be glad to have the opportunity to clear up what is certainly a misunderstanding between gentlemen, for each of whom we, and the public at large, has profound respect. There are difficulties enough in the way of Christian Unity without suffering misunderstandings to create unnecessary ones.

A PROPOSAL of this sort may, of course, have been criticised as not only likely to lead to, but as evidently intended for, a general communion of persons regardless of the fact of their confirmation or even of their baptism. Even apart from the Prayer Book rubric, it remains true that Churchmen generally deprecate such communions. Thus, the committee on the Unity of the Church said in their recent report at Lambeth:

The Mind of
the Church

"The will and intention of Christians to perpetuate separately organized Churches makes it inconsistent in principle for them to come before our Lord to be united as one body by the Sacrament of His own Body and Blood. The general rule of our Church must therefore be held to exclude indiscriminate Inter-communion, or any such Inter-communion as expresses acquiescence in the continuance of separately organized Churches" (*Report*, pages 116, 117).

The Archbishop of York, chairman of the Committee, quotes and emphasizes this passage in his article on the Lambeth Conference in the *Review of the Churches* for October, and in the same magazine the Bishop of Gloucester also quotes this passage from the report and adds, "The Conference goes on to say quite clearly that it looks on inter-communion as a goal rather than a means to the restoration of union. We are quite clear that the opposite policy is a mistaken one and we must frankly state that we do not find any such intention on behalf of the English non-conformist bodies generally to terminate a state which is clearly one of schism as would justify us in relaxing our rules."

If, therefore, the misunderstanding between Bishop

Manning and Dr. Norwood resulted from any allusion by the former to this difficulty (we have no information that it did), it must be clear that the Bishop represented the preponderating thought within the Church, and the Archbishop of York, the Bishop of Gloucester, and the Lambeth committee on Unity are a rather strong group to have on one's side as interpreters of the policy and belief of the Church. Why cannot Dr. Ainslee, and those who are in agreement with him, recognize that it is not Bishop Manning with whom they may have differences, but the Episcopal Church and the whole Anglican communion; notwithstanding the obvious fact that there are some individual members of that Church and communion who dissent from the official and preponderating view? It would help to eliminate personalities if this might be recognized.

AND then Dr. Ainslee has laid such stress upon the "equality of all Christians before God" that we crave from his pen a definition of his phrase. Certainly he does not wish to create one more "dogma" in Christendom, and by demanding subscription to it, as he does in his writings on behalf of the Christian Unity League, to "unchurch" every one who cannot immediately assent to it. And yet we can scarcely think of another word that has been so conspicuously misused in American history and has proved so ambiguous as "equality." Dr. Ainslee will readily think of examples of the harm that has been done in our political history by insistence upon this term without interpretation. And he is far from the first who has insisted upon it. Our observation has been that the term has been largely dropped by careful thinkers in other realms of thought because of its ambiguity; and we certainly cannot think of a good reason why a new creed containing that ambiguous word should be drawn up and offered to all of us for immediate subscription. It is difficult to tell from its context in Dr. Ainslee's well known declaration what it means. With certain meanings we can gladly subscribe to it. With certain other meanings we are bound to contest it. With no interpretation at all we do not deem it a proper term to be used in a formula such as Dr. Ainslee is asking all of us to sign. If it means that all of us sinners are *equally* in need of the grace of God, it is questionable, because there may be degrees in such need. We do not know. If it means that Almighty God does not play favorites in such wise as to grant salvation to one on easier terms than He grants it to all, we very gladly accept the phrase. If it means that a deacon is the "equal" of a bishop in respect to authority, we frankly dissent. It he means by "equality" the equivalent of "identity" in any respect we do not accept it. We may point to the language of the Athanasian Creed in which the ambiguity of the term is directly asserted with respect to the Godhead itself: "Equal to the Father, as touching His Godhead; and inferior to the Father as touching His Manhood."

No, as Creed-maker, or deviser of a formula which must be actually signed by every man if he would be accepted in the fellowship of the Christian Unity Conference, we really cannot hold that Dr. Ainslee is a success. We prefer the simplicity of the Apostles', the Nicene, and the Athanasian Creeds.

All of which simply illustrates anew how much simpler is the faith of the Catholic Church than any modern dogmas drawn by scholars which may be offered in place of it. Very few of us have grounds for believing that we can improve upon this.

AND now, to return to any proposed conference on unity in any of our New York churches. It would be regrettable if any should be so proposed as to make it necessary for a man of such standing as Dr. Norwood to resign from a committee of arrangements, and it would be a reflection on the management if they demanded conditions such as the rector of any parish and the Bishop of the diocese could not fulfil. When any of our friends are ready to recede from the condition that we must all accept *their* opinions and to sign brand-new declarations in advance, they will have begun to create an atmosphere of unity. Until then, they are creating the very opposite, in spite of their good intentions. We shall all welcome an opportunity of sitting quietly in a church or anywhere else, and listening to our friends' point of view, even if it must be presented in a series of "sermons" lasting a day and a half. We shall think it only fair that some competent representative of the Episcopal Church, who believes in its official policy as framed at Lambeth, or elsewhere, shall be permitted to present the view, not of himself, but of the Episcopal Church. As we shall not ask Dr. Ainslee to subscribe to the Thirty-nine Articles, or even to the Nicene Creed, in advance, so we shall rather resent his asking us to sign any like declaration that is obviously so drawn as to represent his view and not ours. If we can find ourselves in agreement, we can then together draw up any necessary pronouncements. If we cannot, let us try at least to respect one another. If such a conference is distasteful to either party, it were better not to confer. In any event, we believe that most Christian people are rather tired of Bishop-baiting. If the discomfiture of a particular bishop is deemed an important step toward unity, it might be tolerated occasionally; but when any bishop simply stands for the position of the Church in which he serves, let a critic criticise the Church and not the bishop, so that, if possible, we may be free from these endless personalities—all in the interest of unity.

ANSWERS TO CORRESPONDENTS

INQUIRER: (1) The relation of the Pope to each of the general councils was as follows:

(a) *Nicaea. A. D. 325.* There is no reliable evidence that Pope Sylvester was consulted by the Emperor before the Council was convoked. By the end of the seventh century a tradition seems to have become crystallized that the Emperor acted on "the advice of the bishops." The Pope was represented by two legates. Hosius of Cordova acted as president, but whether he acted as the "authorized representative of the Pope," authorities differ.

(b) *Constantinople. A. D. 381.* No representative of the Pope was present, nor is there any evidence that the Pope had anything to do with the summoning of it. The president was successively Meletius, Bishop of Antioch (*then* and at the time of his death out of communion with Rome, later on the "roll of the Saints"); Gregory Nazianzus, Nectarius.

(c) *Ephesus. A. D. 449.* Pope Celestine took no part in summoning this council, but sent as legates two bishops and a presbyter. The president was Cyril of Alexandria "taking the place" (as the acts of the council state) of Celestine, "the most holy and most sacred Archbishop of the Church of the Romans."

(d) *Chalcedon. A. D. 451.* Pope Leo I first wanted, and then did not want, a council called. When it had been called by the Emperor Marcian, Leo grudgingly allowed that he would send representatives and "would not oppose what the Emperor had arranged." So it was possible for the Pope to write to the effect (Ep. 89, 90), that the council was held "by command of the Christian princes and by the command of the apostolic see." The Pope's legates held the chief place among the members of the council, though the presidency was held by the imperial commissioners, or the Emperor himself.

(e) *Constantinople. A. D. 553.* Summoned by the Emperor, Pope Vigilius at first wishing that it might be held, took no part in the proceedings. The president was Eutychus, Bishop of Constantinople.

(f) *Constantinople. A. D. 680.* Pope Agatho took no part in summoning the council but sent two presbyters and a deacon as legates. These legates held the first place among the members of the council though the Emperor Constantine IV presided.

(g) *Nicaea. A. D. 787.* At this council the legates of Pope Adrian I presided, though Tarasius, Archbishop of Constantinople, had the real management of the business.

(2) There is no record of any English bishops being present at any Ecumenical Council. They were at certain lesser councils.

(3) The sixth Ecumenical Council anathematized Pope Honorius I as a heretic, "We have decided that Honorius is to be cast out of

the Church of God and anathematized." But inasmuch as Honorius was dead one cannot be sure how far the discipline was effective. The incident does, however, have a marked bearing upon the question of the infallibility of the Pope.

(4) It is more correct to say that the laity "withdrew" from the chalice than that it was withdrawn from them. At first the popes and bishops inveighed against the withdrawal; finally it was tolerated by provincial synods (e.g., at Oxford), regularized or legalized. The Roman Church justifies the action by the doctrine of "concomitance." Also that it is practical and convenient.

ACKNOWLEDGMENTS

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ALL SAINTS' DAY

THE radiant gate of Paradise
Is swinging wide today,
We see the Blessed, garlanded,
In festival array.

There's gallant Martin, soldier saint,
And Joan with sword laid by,
And dear Therese, with face alight,
Wise Catharine standing high.

Elizabeth breaks holy bread,
And Patrick grasps his rod,
His heart aflame with burning zeal,
While Bernard talks with God.

Saint Mary gathers all her maids,
The little flowers sweet,
Whose selfless love has made a robe
Of beauty for His feet.

The incense rises fragrantly
Beside the crystal sea,
Oh, holy ones, like flaming lights,
Shine ever gloriously!

FLORENCE R. MENTER.

RELIGIOUS "BEST SELLERS"

October, 1930

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| 4. The Faith By Which We Live, <i>Fiske.</i> | The Faith By Which We Live, <i>Fiske.</i> |
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Devotional Manuals

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| 1. The Little Color Missal. | God's Board. |
| 2. God's Board. | In God's Presence, <i>Gilman.</i> |
| 3. Manual for the Holy Eucharist, <i>Mackenzie.</i> | The Pilgrim's Path. |

THE COMMUNION OF SAINTS

AT THIS lovely season the Church stresses her belief in the Communion of Saints. In Church school we teach, "By the Communion of Saints we mean that all the members of the Church have the same life and help each other." Then, of course, we know that the Church consists of the Church Militant, Expectant, and Triumphant, and that there is, therefore, a real unity of prayer, praise, and service between all of these members.

There is a beautiful story of some monks who walked in the garden one evening, and as the sunset faded and the evening shadows fell they thought of their own departure. In quiet and hushed tones they voiced their hopes of what the awakened life would hold for each. One who had labored many years yearned for the peace and rest which would come to the soul wearied with much service; the heart of another longed for the vision of the King in His beauty; and one young monk, eager with youth, said that the promise that lured him on was "His servants shall serve Him." Doesn't that sum up all the desires of the heart—rest and peace, joy and service, prayer and meditation, worship and work?

"All the members of the Church have the same life and help each other." "The purpose of the Church is to make God's kingdom as powerful on earth as it is in heaven." As God's kingdom in heaven is made all-powerful by the activity of the saints and angels, that same activity can make it all-powerful here: God's kingdom strengthened here, and our union with the whole Church perfected by following the lives of the saints and angels—prayer and meditation, worship and service.

Under Prayer and Meditation will come daily Morning and Evening Prayer. It is impossible for a life to be truly sanctified without the daily dedication, the daily penitence and thanksgiving. Then also grace at meals and family prayer might well become an integral part of the life of every Christian family. Times for meditation are essential. The regular and frequent use of God's sacraments are the epitome of the prayer life.

Worship reaches its highest point in the Eucharist when, in deepest devotion, we adore, veiled here, Him whom, unveiled, we shall adore hereafter. The life in which the instinct to prayer and worship is not continually trained and given means for expression is a life in which the highest talents are allowed to die through lack of use.

The life of service will be manifested in deeds of kindness and generosity. But Christian activity will be chiefly manifested in the manner in which we do our daily tasks. If we are truly God's servants, then "the daily round, the common task" will be the normal way to strengthen His kingdom here.

All Saints is a feast of joy, comfort, encouragement, and exaltation; a feast that can be repeated day after day if we will manifest our belief in the Communion of the Saints through prayer, worship, and service. May the God of hope fill you with all joy both in belief and practice.

—The Angelus.

SHALL HE NOT SATISFY

YOU in live raiment clad—
Souls in the Hand of God—
Death just a sombre thread
Earth but a shattered shroud!

You who have put on life
Seamed with eternal light
Shorn of its passing sheen
Healed of its broken sight!

Souls in the Hand of God!
Shall He not satisfy
You whom to live is Christ
And even gain to die?

All Saints', 1930.

LILLA VASS SHEPHERD.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"CHEERFULLY"

Sunday, November 2: Twentieth Sunday after Trinity

READ Ephesians 5:15-21.

THE blessedness of worship is often weakened because of a certain perfunctory method which robs it of life and sincerity. Formality has its place perhaps in our work and worship, but it never should be heartless. "Singing and making melody in your heart to the Lord" is the prescription of St. Paul, and it emphasizes the word "cheerfully" as found in our Collect. Even the sadness of confession of sin should be brightened by the comfort of pouring out our sorrow before God and by the assured promise of pardon and peace. Christianity is not a matter of gloom, but of joy, and to do what Christ asks us to do is more than a duty; it is a privilege. Gratitude and love should never be absent from worship and work.

Hymn 37

Monday, November 3

READ Romans 12:6-16.

ST. PAUL had many trials, but the thoughtful reader of his letters cannot fail to find strong emotions of gratitude and joy. His prescription for noble living is certainly drawn from his own experience: "He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." And how reasonable it all becomes when we realize that "the love of Christ constraineth us" (II Corinthians 5:14), for that love is the richest and dearest of blessings. "Showing mercy cheerfully" was the Master's method. His pardon was always associated with peace, and those whom He helped physically and spiritually went away with gladness, a gladness reflected from His own holy countenance, who healed and forgave not with a frown, but with a smile. When we try to help others with cheerfulness we find a double blessedness—the cheer of the one helped and the cheer in our own hearts.

Hymn 493

Tuesday, November 4

READ II Corinthians 9:6-15.

ST. PAUL doubtless recalled God's command to Moses: "Bring Me an offering of every man that giveth it willingly with his heart" (Exodus 25:2). God's precious gifts we may be sure are given out of His loving heart of Fatherhood. The blessings of nature, the comforts for the troubled soul (Isaiah 40:1), salvation in all its fullness—these come not only with a lavish richness, but with a divine gladness which we cannot but feel. The harvests and fruits of the earth which fairly glow in the sunshine of these autumn days, the personal gifts of loving kindness for troubled mind and grieving spirit—these are from a Father "who knoweth that we have need." Surely, then, we should give our little gifts of service and worship and money with a gladness which counts it a privilege to share with others in His Name that which God has so lavishly given.

Hymn 393

Wednesday, November 5

READ St. Luke 17:3-10.

DUTY is a fine old Puritan word, but it lacks beauty and spontaneity, and tends to bondage rather than freedom. There is no merit in it. It speaks of compulsion, and in most cases generates pride. We can replace it with a better word having larger character, namely, "privilege." Instead of saying "I must," we can say "I love to," and the very saying brings a mental and physical glow such as the freedom of pure action always gives. We need this loving freedom to make our worship and work a joy. To go to the Holy Communion with a reverent delight; to pray with the happiness of a lit-

tle child kneeling at the mother's knee; to sing with heart and voice—this is to worship the Lord with holy worship, to "come before His presence with a song." The Father seeketh such to worship Him (St. John 4:23), and the whole service grows real and happy because inspired by faith and love.

Hymn 43

Thursday, November 6

READ Acts 16:22-34.

PAUL and Silas sang in prison. Despite their wounded bodies, their spirits were glad because they were suffering for Christ's sake. Singing with melody of heart always makes pain less severe, and it brings the blessing of God. Such cheerfulness is something more than psychological—it is spiritual in the sense that God Himself sends relief (Isaiah 61). Physicians today recognize the scientific side of such treatment, and Christian physicians know that it is something higher than science which transfigures pain. And as with the body so with the mind, for mental anguish is more severe than bodily pain. In the case of Paul and Silas praise led to service. The cry of the jailer, "What must I do to be saved?" led to a forgetfulness of their wounds. So always the cheerfulness of the Christian leads to sympathy and loving ministration.

Hymn 502

Friday, November 7

READ St. John 16:32, 33.

AT LEAST four times, as recorded in the gospels, Christ used that blessed expression, "Be of good cheer." And it requires no strain of imagination to understand how His voice and countenance gave emphasis to His comforting appeal. Such cheer as the Master called for implied the banishment of fear, the strengthening of faith, and the assurance of divine love, and the last was the power to bring the other two blessings. Oh, the mighty power of divine love! The whole of Christianity is found in those three words, "God is Love." And the childhood's hymn, "Jesus loves me," is the noblest and purest expression of courage and belief. "Be of good cheer!" The Master's voice can still be heard if we listen, and it banishes all the wild alarms while we hear the holy song of Heaven and our hearts join in the anthem which we can sing even here on earth if we will.

Hymn 31

Saturday, November 8

READ Revelation 7:9-17.

WIPING away all tears from the eyes of the redeemed implies the granting of a blessed and eternal cheer which shall know no ending. Tears, when sincere, are tokens of deep feeling which may be trustful, but which result from pain of body or heart. Turn to the word "tears" in the Concordance and see how often they are mentioned in the Bible. And when we read that Christ Himself wept (St. John 11:35), the whole story of humanity's need and God's sympathetic understanding is revealed. In Heaven, when God's plan is completed, there will be a loving ending of sorrow and the final gift of endless cheer. We can have a foretaste of it here, even while the tears flow, if we try cheerfully to accomplish those things which the Almighty and most merciful God commands. Tears have no bitterness if we know that Christ abides with us, and the song of faith and hope thrilling with love will make work and worship a joy.

Hymn 512

Dear Lord, teach me how to be cheerful. Let my worship and work be inspired by love, for if I am truly Thy disciple Thy service will be perfect freedom. Show me how to cheer others and so to find peace. And while tears are often a comfort here, make clear to me the final joy when all tears shall be wiped away by my holy Friend, even God Himself. Amen.

From Babylon to Jerusalem*

A Confession of Experience

By the Rev. Bernard Iddings Bell, D.D.

Warden of St. Stephen's College, Columbia University

ANCIENT Babylon was not a bad place to be in. The Jews who were in exile there were not by any means slaves. They had been permitted to take part in the business, social, and cultural life of that magnificent capital and, as Jews usually do, they had done very well by themselves. Yet the Psalmist, who was a Jew living this sort of successful life, as Babylon judged success, suddenly realized that, though he was wealthy, flattered, the master of earthly resources, he was nevertheless a disappointed man. He had lost something—a peace, a serenity, a sense of meaning in life, which his fathers had had in those former days when, in Jerusalem, poor and struggling though they had been, their life had centered round the temple and the worship, love, comradeship of their God. Therefore he said, that prosperous man, "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion. . . . Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my present joy."

Why is it that life seems to many of us today as strangely unsatisfactory as it did to him? Probably because we expect too much in the way of real satisfaction from things which, in themselves good and charming, are nevertheless both external to our inner selves and ephemeral. There are depths to our natures wherein we are not being fed. This is true not only in considering such obvious things as the exhilarations which come from stimulation of the senses—from drink, from speed, from sex. Anyone of experience knows that the reaction from such excitements is inevitable. It is also true of deeper things, which yet are not deep enough. The possession even of the most beautiful treasures does not give any lasting satisfaction. One-wearies of them. And even human love, the depth of which no one can wisely deny, still leaves part of us unsatisfied. The comradeship which exists between persons is the most precious thing there is in earthly possibility, but it is not enough. If we think that it must be enough, we grow restless in a never-ceasing demand upon old loves or search for new ones, fruitlessly. Either we get more and more hysterical, excited, restless, desirous of stimulation, afraid to be alone with our thoughts; or else we do face things, give up the battle for meaning and for joy, and drift. In either case we have ceased really to live. And we fairly well know it. Possessions, pleasures, and persons are all good, not bad; but they are not enough. The spirit of man demands more. And unless we find that more, we are sure to end in bitterness of spirit. Unless there is that plus, possessions grow stale, pleasures pall, and people, even those we have most loved, grow wearisome.

All the while there are, dormant perhaps, within us certain powers, certain resources, which are inherent in man but which, like all his other powers and resources, if not cultivated, atrophy and even die away. These are the mystical, the religious powers, the ability to know and to love God and to be loved of Him, to pierce to the heart of things and people and to find beneath them and about one's deepest self the compassionate heart of Reality. In an inner life lived close to a God who understands and cares, lies a peace which is not as the world gives, a beauty in the light of which life, though certainly difficult, is good. It is this sort of living which we have largely lost. And that is the source of our discontent, our restlessness; it is that lack which is the parent of most of our many sins. "Our hearts are restless," says St. Augustine, "nor can they find peace until they rest in Thee, O God." It is first required that we know and acknowledge to ourselves our lack. When once we say, but only when we say, "I must find God; I must needs love Him, who loves as no man loves, who may

be loved with a giving of myself which no human being, however dear, will suffer me to offer"—only then is religion possible. There is for us no escape from frustration until, like the Psalmist in Babylon, we cry aloud: "By the waters of this great city we have sat us down and wept, when we remembered Thee, O Sion. Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem and the living God above my present joy." As long as superficial things like possessions and flattery and applause and amusement and stimulation and passion really satisfy all the depths there are in me, I will never bother with religion, never come to know God, even though Gabriel and all the other holy angels prophesy and seek to persuade me. But if these things do not satisfy the depths of me, if whenever I am off my guard I know them for the playthings that they really are, if I am afraid of being alone with myself for fear of blank and dizzying deeps as yet unfilled, well, then I can either surrender and go under in despair, or else, *or else*, unable longer to live without God, I shall cry aloud "*I must go home.*"

I am convinced that there are a great many people who do desire God and peace and inner freedom. Many there are who know their strangerhood in a world of rush, clatter, artificial stimulation, and fuss about nothing in particular. But what they fail sometimes to realize is that merely desiring the richness of these things of God will not procure them. Jerusalem is a long, long way from Babylon. Far we have traveled, and a far journey it is back again. There is a way toward God which must be trod by men like us. Nor dare we expect that peace without which many of us can no longer live, until we have taken that journey and borne its burdens. It is along a hard and stern way that we must go home.

THOSE who have trod this way and at length have come to taste the peace and joy of God, that peace without which there can endure no other peace, that joy without which all lesser joys grow bitter, have left us some description of the path. If we too would set forth, and keep on till we attain, it is from those who have preceded us that we shall learn.

The first thing they tell us is that if we would come to live in terms of spirit, we must constantly and systematically put ourselves in the way of being reminded that God is, and that He is the truest thing there is. All that is about us seems so real—these things of sense! Especially in our time, when all day long material things and pleasures and tasks and duties press clamorously, we shall forget the eternal world toward which we move, in which we are, unless we have moments and manners in which we regularly turn our attention to that world beyond the senses. There must be places where we go with regularity by way of escape from the things of earth. Such a place a church ought to be—a quiet place wherein are reverent chants of praise, and unhurried steps, and peace, and where what words are spoken are of that which is almost too deep for words at all—one place where men may know what it may mean to be alone without loneliness. There must be regularity in all this, lest we forget. And every day there must be times at home and work for our remembering, for a going out of our hearts to the Infinite Heart. As the day's labor wears on, there must be moments when we stop to say, "O God, my God," and in the saying see the things that crowd, the duties that press, in true perspective. All this will not make us shirk our tasks. We can work best only if we remember wherein lies our peace. Nor shall we love this world the less because we love the inner things. We shall rather a little come to share that unquenchable joy in earth and in people which the saints have known.

Thus, systematic self-reminding is the first of the three steps

* A sermon at the Cathedral of St. John the Divine, New York City, Sunday morning, October 19, 1930.

in what is known in Christianity as the "mystic way," the step of the beginner. It is not easy. It involves self-discipline, deliberate withdrawal from the obvious, contemplation of one's life in terms of eternity. Sometimes it seems a way interminable—a long journey through a barren and dry land where no water is. One tries and tries, but prayers are dead and cold; meditation seems hollow and futile; God, if there be a God, is strangely withdrawn, apparently forever remote. One is tempted to give it all up and to go back to living in terms of those concrete values which the world of sense offers, even though one knows through long experience that they fail really to nurture one. Let those who would have an easy solution to their lives take warning. There is no easy way to God. And then, at last, God begins to reveal Himself. One must learn slowly. Sometimes the eyes are opened by a sudden sort of miracle, and sometimes the awakening comes little by little. But at the end of this long and difficult first step there is always a vision, if only for a moment, of what eternal peace may be.

Here I can speak from my own knowledge, for I have known for one brief while the certitude of Heaven. It was on an Easter Day and many years ago. I had struggled out of unbelief and tried to find my way. Every Sunday I had made my Communion, every day said my prayers, and through that Lent I had fasted and disciplined myself; and it was all very dull and hopeless, somehow. And then God gave me, not for my own deserving, but of His own gift, Himself. I had been visiting my people. I had gone with them to the Easter Mass. It had left me cold. I had done the best I could, and still I was as far from God as ever. My father and mother had gone out for the afternoon and I left alone to go to the train. And as I waited for the trolley car, suddenly everything was luminous. There was a spell over me and over all the countryside about me. It was not that God was beside me. Rather, all that was in God and so was I in Him. The tears fell down my cheeks, for I was too happy for endurance. The car came. "Why are you crying?" asked the conductor. But I could not tell him why. Years afterward I read Augustine's confessions and I knew what he meant when he wrote, "I was caught up to Thee by Thy Beauty, and dragged back by my own weight; and fell once more with a groan to the world of sense. . . . I attained in the flash of one hurried glance to the Vision of That Which Is, but I could not sustain my gaze."

It could not last. But things have never been quite the same since. Since then I have sinned much, but I have known my sin. And when I have had pain to undergo, ingratitude to bear, rejection to accept, or stretches of spiritual deadness to endure, I have remembered that once at least my eyes have seen the King in His Glory; that I have beheld the land which seems to be, though it is not, very far off. The initial struggle for me ended there beside that spring-time road.

For those, then, who pass through the first hard step, which has well been called the "step of purgation," there comes at last that stage known as "illumination," which is the way of the Initiated. In this world at length won to and attained by travail, God guides His own, reveals Himself and His Will in such a way that His child may respond. One comes then a little to understand that it is not enough to know God. Meaning lies in doing His will. One still continues to stumble along—making mistakes, being a fool, being a beast, and repenting with much sorrow—a sorrow all the greater for knowing what one was really meant to be and to do. But now there is a sense of purpose, a knowledge of why one lives. Once we have caught a glimpse of God, we can go on without regret—through pain, sorrow, weakness, age, death—by way of failure, sin, repentance, labor, love—because about us is the illumination. "Ye were in darkness," says St. Paul, "but now ye are in the light."

For any man, any woman, who will have it so, who is willing to pay the price of disciplined devotion, these two stages of the ancient pathway known to every age but ours, and not unknown to many people nowadays as well, are both quite possible. But the third stage is only for the few who have such spiritual genius that they can attain, here on the earth, to that knowledge of God which most of us can hope for only after this life is done. It is the stage of union. Paul attained to it and could say, with no rhetorical exaggeration, "I live, yet not I, but Christ in me." Francis of Assisi had it on the Mount

of the Stigmata. Theresa knew it before she died. But it is not for most of us. For most of us there is possible only that lesser but still glorious lot which was that of the Psalmist when he said:

"So foolish am I, and ignorant!
I am like a beast before Thee.
Nevertheless I am continually near Thee:
Thou dost hold me by my right hand.
Thou shalt guide me with Thy Counsel . . .
For whom have I in Heaven but Thee?
And there is none upon earth that I desire beside Thee."

For any man who is but dust which to futile dust must soon return it is possible to taste, here and now, that life which is not of the dust; but the path of this other life, the way to God, is stern, as is the road to almost anything really worth possessing. St. Theresa speaks wisely:

"The soul must be virile, nor ask for drink till the battle is over. Manna does not fall at our first habitation. We must press on if we would gather it. The soul will find things pleasant to the taste when and only when it has learned to will what God wills. As long as we are immersed in difficulties and imperfections, with virtues many of which can scarcely toddle, others of which are hardly born, are we not ashamed to ask sweetness in our prayers or to grumble at dryness? Seek God and be grateful for that privilege. If we feel indeed the joy and refreshment of Him, it is His good gift."

It is His good gift. It is enough.

So far is all this from our common way of life that the very language sounds strange to the ear. Yet it is on God regarded in these terms that all religion rests. To speak to most people nowadays of all this struggle toward God's peace is to utter syllables which have no meaning. But there are those who are capable of understanding. He who hath ears to hear will hear.

A RELIGIOUS DEPRESSION

CARDINAL HAYES, addressing 500 members of the New York bar at Mass recently, said:

"Today in this economic system that has brought on depression, financial depression, we are very sensitive to it. Oh, would that we were equally sensitive to the moral depression at times—to the low standards of morality. We have a stage that is reeking, reeking with filth, and there seems to be no power in the City of New York to stop it. It is an awful shock to ordinary common decency that you wouldn't find even among the non-civilized tribes.

"We are not at all sensitive either to the religious depression of our times—a decided drifting away from religion and from God. And how can any nation be prosperous by simply depending on material wealth?

"So it seems to me that your body of lawyers coming here today, bending your knee before the altar of God, kneeling before the Crucified Redeemer, who is the source of all law to us here and who brought that great law of charity into the world, you certainly have a right concept of law.

"Surely if a noble band like this will only rise to the top of the citadel of law and throw out its banners to the sky proclaiming the fundamental concepts of law based on our Christian civilization, then the courts of this city and all justice will receive a benediction and a sanctification that I hope will endure forever.

—Catholic Citizen.

THE PARACHUTE IS A SAFETY DEVICE

THE AVIATOR, starting on a flight, straps on his parachute as a safety device in times of emergency. Having fastened it on, he probably never gives it another thought until something goes wrong. Which is an allegory.

Many people regard the Church as a parachute. They tie themselves to it in Confirmation, and then never give it another thought until something goes wrong. As long as their ship of life is sailing along smoothly with no squalls or cross currents of air, the engine purring a perfect tune, they are hardly aware of the presence of the Church. But suddenly they find themselves in a tail-spin or with a stalled motor, and the world is about to crush them. Then, it seems, they remember their parachute, the Church, and leap off into space, hoping that this strange device, which they have never given a thought since the time they first tied to it, will carry them through. Of course, the Church is willing and anxious to rush to the aid of any who need comfort or help, but is it fair to the Church to use it only as a safety device? The only reason you find it there at all, when you suddenly rush to it for aid, is because someone else has been carrying it along for you all this time. Play fair with your Church.

—Weekly Letter, Ascension Church, Pueblo, Colo.

A Great Need in the Church

A Plea for Negro Bishops

By the Rt. Rev. James R. Winchester, D.D.

Bishop of Arkansas

THE Lambeth Conference was indeed a notable gathering and set out many serious problems for the consideration of the Christian world. Bishops from all countries came together in brotherly love. But there was one sad fact that impressed some of us. It was that among the 307 assembled bishops, the African race had but one representative. It is estimated that in America we have 12,000,000 people of African descent, to say nothing of the scattered populations in other lands and the residents of "the Dark Continent" still in heathen blindness. One lonely bishop representing this multitude of human souls causes solemn reflection. The Africans are naturally a religious people, more anxious to receive the Gospel message than almost any nation. The 12,000,000 Negroes in the United States have a right to look to this country and to our Episcopal Church to bestow the highest ideals that make for the peace and happiness of mankind. We sincerely believe the Episcopal Church possesses these spiritual blessings to a superlative degree, and stands charitably for "Law and Order."

When Bishop Penick was appointed by the Church to make a survey of the Negro conditions in the United States, he reported that only four communicants of this Church were criminals incarcerated in penal institutions. Bishop Demby bears a like testimony. No case of an Episcopal Negro being lynched is on record, so far as I have been able to learn. Nor have I ever heard of any communicant of the Episcopal Church taking part in mob violence. Our colored brethren are cognizant of this fact. I have been thanked by some of their leading citizens for personally protesting against lynching; they having seen my name attached to a petition to the government as opposed to such brutality. These things are mentioned to show that the Negro recognizes in the Episcopal Church a true and loyal friend. The illustrious Dr. Booker T. Washington of Tuskegee, Alabama, from such a view point, commended the Episcopal Church to his people. In accordance with his wishes the funeral services of the Book of Common Prayer were used at his burial.

We are most grateful to our Methodist and Baptist brethren for the work they have done; but there are advantages in the Episcopal Church which had much to do with the founding of this republic, and which our colored people should enjoy. Many of them feel keenly that the episcopate has not been bestowed upon them in its fulness. Some years ago I was a member of the Negro Commission and later was placed on the committee of Suffragan Bishops. It gave me an opportunity to study the question of Negro bishops. As a matter of fact no small part of my ministry, from the days of my diaconate, has been given to work among these neglected people, whose spiritual life is close to my heart. My observation and experience convince me that they need the leadership of their own race. Since the Church has recognized that Japan, China, and India must have their racial bishops, why not include the African on the same principle? The best meeting place for the representatives of the white and colored people is in the Church; and we should remember "Our Mother, the Church, hath never a child to honor above the rest." To my mind this is the Christ-like attitude for us to take, when the field is white to the harvest.

The bishopric is the vital point of contact, a bishopric entitling them to seats in the House of Bishops, with full authority to speak for their people. The suffragan does not supply the need. The election and consecration of Negro suffragans in Arkansas and North Carolina we regard as but a step towards the real goal. There had been much animated discussion in the General Convention over missionary bishops for the Africans; and the suffragan had to be adopted as a compromise for the time. Bishop George Herbert Kinsolving of Texas, above all others, enabled me to carry out the election of the Negro suffragan, in my diocese, for the province of the Southwest, where there are perhaps about 3,000,000 souls of African

descent. Failure to secure missionary bishops was a sad disappointment to him and many others in the Church. Let us briefly review the history of this movement as found in the resolutions and correspondence of Bishop Kinsolving. His resolution in the synod of the Southwest province was as follows:

"Whereas, the General Convention of the Protestant Episcopal Church, at its triennial meeting in the city of St. Louis, declined to grant the petition of the Southwest province relative to the missionary organization of the work among the Negroes, and as a substitute for the plan proposed in our petition has authorized the election of suffragan bishops to be placed in charge of such work;

"Therefore, be it resolved by this Southwest province that if the diocese of Texas or Arkansas, or any other diocese in the province, is willing to elect a Negro suffragan, we, the representatives of the dioceses and missionary districts composing the province, do hereby heartily approve of such election and pledge ourselves to cooperate with the diocese of Texas or other diocese electing a Negro suffragan, and will place the work among the Negroes in our respective jurisdictions under the care and supervision of such bishop. And further, we will request the General Board of Missions to appropriate the sum of \$3,000 for the support of such bishop."

There was then added a special resolution leaving the question of turning over to the Negro bishop the work of the dioceses optional with the various dioceses. Thus the way was made clear for Arkansas to act, and the diocese stood unanimously by my side.

I find Bishop Kinsolving wrote me the following letter as we were acting:

April 3, 1917.

"If Arkansas will elect a faithful and worthy Negro bishop it will be a tremendous historic event in the annals of the Church; and I will envy you, in a holy way, with all my heart for the example and precedent. Of course I will uphold and cooperate with your diocese, and you can count on me through thick and thin. Your letter has cheered and comforted me more than I can tell you. I do yearn so for something to be done by the Church for the Negro.

"Yours devotedly,

"(Signed) G. H. K."

IN THIS sketch we have unfolded the big heart of that great bishop. I feel constrained to do what I can for the larger ideal, namely, missionary bishops, using the present suffragan plan as only a step to the missionary bishops. Except for his cooperation and that of Bishops Gailor and Tuttle, the stipend of \$3,000 would have, in all probability, failed to materialize for Bishop Demby's support. The Rev. Dr. W. P. Witsell of Texas ably assisted in carrying the petition of the province through the Board of Missions, of which he was a member, and where opposition stood strongly in the way. North Carolina's election, immediately after that of Arkansas, placing the Rev. Henry B. Delany as Suffragan, was warmly greeted in the South. He and Bishop Demby proved themselves "faithful and worthy," largely convincing the people, who have considered the matter, as a venture of faith, blessed of God.

Is it not time, as the Triennial Convention draws near, to consider prayerfully this question of missionary bishops? There are a number of earnest, scholarly priests of the Negro race whom the Church could place in all confidence over this naturally religious population. The outstretched hands of a bishop in full sympathy, and of their own race, would bring many to the spiritual blessings of the Church. As I view the field at the present moment, I see four important centers accessible to the masses of colored people—Washington, D. C., for the eastern dioceses; Richmond for the South Atlantic; Chicago for the northwest; and Little Rock for the field west of the Mississippi. I believe the colored people of our whole land will say "Amen" to this proposition. Taking into consideration the progress in education and wealth that the colored people have already made, under trying conditions, we

realize the opportunity before us. "Thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto Thee the forces of the Gentiles, and that their kings may be brought," such is the vision for us to get. "The time is short." Broad charitable action on the part of the Church will largely aid in eliminating political scheming and unjust profiteering among the Africans, who deserve more consideration at our hands, and the Church can then better sing the joyous hymn:

"Hark the sound of peaceful Zion,
Thunders like a mighty flood;
Jesu, out of every nation,
Has redeemed us by His Blood."

FEEDING PORTO RICAN CHILDREN

LAST MARCH a school census revealed that 201,000 children of Porto Rico were suffering from malnutrition. In his report to President Hoover, Dr. J. S. Crumline of the American Health Association, who personally directed the survey, found the schools were "filled with underfed, stunted, diseased children" and declared their condition to be "a matter for national concern."

Following quickly upon this survey there was formed the Porto Rico Child Feeding Committee of which Governor Theodore Roosevelt is the honorary chairman, Dr. José Padín, commissioner of education for Porto Rico, chairman; Dr. Thomas E. Benner, former chancellor of the University of Porto Rico, now of Columbia University, vice-chairman; Dr. Paul G. Miller, commissioner of education of Porto Rico from 1915-1920, secretary; John R. Voris, Golden Rule Foundation, executive director.

This committee is asking the American public for \$500,000 to meet this year's needs. While that amount will not supply lunches to the entire 201,000 who actually need it, it will provide a supplementary meal for 50,000 of the most seriously undernourished.

The committee calls attention to the fact that every cent contributed in the United States will be spent for food. The equipment in the schools and the administration of the entire feeding program will be met by funds of the insular government, the whole to be under the direction of Dr. Padín, commissioner of education.

While the devastating hurricane of 1928, which caused a property damage of one hundred million dollars, focussed the attention of United States upon the condition of the children and in response to appeals, funds were raised to meet the emergency, it soon became apparent that the malnutrition was of long standing and that if a constructive health program were to be carried out and the menacing diseases of the island reduced that there must be insistence on adequate feeding of the children, thousands of whom have been accustomed to but one meal a day.

The supplementary feeding program is a part of the larger unified health and sanitation program on the island, for which an appeal of \$7,300,000 is to be made. Among the cooperating agencies are: The American Child Health Association, the American Relief Administration, the National Tuberculosis Association. Before this larger program gets completely under way it is regarded as absolutely essential that the children, who are making such an heroic struggle to get an education under adverse health conditions, be given at least one nourishing meal a day.

"We cannot be satisfied that schools under the American flag should be largely attended by children who are half starved, through no fault of their own or of their parents. The vicious circle of poverty, undernutrition, and impaired efficiency can and must be broken," declared Dr. H. C. Sherman, of Columbia University, an authority on nutrition, on his return from a trip to Porto Rico where he personally investigated the condition of the school children of that island and inspected the supplementary feeding stations in the schools, which are generally admitted to be the last bulwark of that island against the insidious inroads of slow starvation.

The headquarters of the Porto Rican Child Feeding Committee are at Room 400, Lincoln Building, New York.

JOHN HENRY HOBART

A Sermon Preached in Commemoration of the Centennial of His Death

BY THE RT. REV. WILLIAM T. MANNING, D.D.
BISHOP OF NEW YORK

WE ARE here to thank God for the memory and example of one of the noblest Christians and, all things considered, the greatest Bishop that our Church in this land has known: John Henry Hobart, rector of Trinity Church and Bishop of the diocese of New York.

To me this anniversary speaks with special significance for, most unworthily, it has been my lot to hold the same two offices that Bishop Hobart held and which he used so mightily for the benefit of the Church and the building of the kingdom of God.

Bishop Hobart's life and influence have left a deeper impress upon the life of the Church than that of any other bishop in our history. We do not sufficiently appreciate what the Church in this land and in this diocese owes to him.

He was the restorer and rebuilder of the Church at a time when she stood disheartened and discouraged, when her own children were declaring that she had no future, and she seemed to be in a state of decay.

His episcopate has been called justly the turning point of the history of the Church in this land. The qualities which stood out in the life of Bishop Hobart were his unusual force and vigor of mind and character, his entire devotion to duty, and his unwavering courage and strength of conviction. The keynote of his character was strength, sincerity, genuineness, loyalty, and magnanimity.

No one could accuse Bishop Hobart of being a time server or a popularity seeker. Men differed from him honestly and strongly, but many of those who did so not only respected him but loved him. In his personal faith and public teaching he anticipated and proclaimed all the principles of that great spiritual revival in the Church of England known as the Oxford Movement which took its formal beginning in England in 1833, three years after his death.

It was John Henry Hobart who gave us that great watchword which sums up in a sentence our faith as Churchmen, "Evangelical Truth and Apostolic Order," and with that watchword he awoke the Church and brought it back to faith and life.

THE supreme influence in Bishop Hobart's life was his full and real faith in our Lord Jesus Christ and His Church. With his whole mind and soul he believed the Catholic faith as this Church hath received the same, and as it is set forth in the Creeds, the Scriptures, and the Book of Common Prayer.

It was this that gave him his great power to serve the Church, and it is this that brings life and power to the Church today. It makes all the difference in the world whether we believe only that God sent a messenger to us or whether we believe that out of His great love God came to us Himself in Jesus Christ.

If we believe the Christian Gospel that God came to us Himself, if Jesus Christ on the Throne of God is real to us, this carries with it everything that the Creed declares about Him, everything that the Scriptures tell us of Him, everything that is taught about Him in the Prayer Book, the Worship and the Sacraments of the Church.

If Jesus Christ is real to us our hearts will be filled with kindness and tolerance and charity for our fellow-men, but it will not be that false tolerance which will take no stand for the truth and sees no difference between good and evil.

If Jesus Christ is real to us we shall not be indifferent about questions of social righteousness and economic justice and unemployment, nor apathetic in the face of such a situation as that which is now casting a shadow on the integrity of our courts and on the good name of our city.

God give us today bishops, priests, and people with faith to believe and courage to uphold the Christian faith and the Christian standard of life as this was upheld and witnessed to in his day by Bishop John Henry Hobart.

In the sacristy adjoining this church is Bishop Hobart's monument and the inscription on it tells us with literal truth that he was "the faithful and valiant soldier of Christ who on all occasions stood forth the able and intrepid champion of the Church of God."

A DRAUGHT OF THE BLUE

BY GLADYS W. BARNES

AUTUMN days bring many longings and a few fulfilments. One of the simple longings is to lie on one's back on a breezy hilltop, or in a shady clearing where the trees make a deep well up to the sky, or on the buoyant surface of a lake or a gently rocking ocean, and gaze one's fill at the deep blue sky.

Now and then in the course of the world there are people who give us much the same fulfilment, gracious personalities, pure, high, crystal clear, stimulating us and resting us at the same time, like the blue sky, or the blue sea. Walter Prichard Eaton says all this much better, in his sonnet beginning:

The friend I love is like the sea to me,
With spacious days of large tranquillity
When on my heart his wordless comforts lie,
As on the utter sea-rim rests the sky . . .

These reflections are induced by the fact that I have just finished reading *Temple Gairdner of Cairo* and am only gradually emerging from its deep draughts of blue. One's first thought is, Praise God for such a man and his work, and one's second, Everybody ought to know about him. The biography, by Miss Constance E. Padwick (S.P.C.K., London, 1929, \$3.00), is one of those books that ought never to have been written and that everyone ought to read. Some things in it are too intimate, but one can only hope that as many people as possible will profit by it.

People who ought especially to know about Temple Gairdner are: discouraged clergy who seem to themselves to have everything against them; scholars and people whose whole instinct cries out for scholarly work who yet are frustrated from pursuing it; missionaries who after twenty years seem to have little to show for their lives; keen artists and musicians who are denied the chance to quench their thirst for their arts; specialists who, trained to do an urgent piece of work beautifully, are compelled instead to attend to one long succession of other seemingly less important and far less congenial tasks; and all reverent readers who like to watch the working of God's Spirit in a human soul flung open to His power.

The outward circumstances of his life were not spectacular. He had a Scotch father and a Scotch home, an English mother, and an English Church and school. Oxford and he made mutual contributions to each other. He furnished his panelled room at Trinity College with four Greek statues and a piano. Stepping into a sun-flooded Oxford garden in a summer term, he exclaimed, "Let's watch the garden praising God!" and chanted, "O ye delphiniums, bless ye the Lord! . . . O ye azaleas, bless ye the Lord!" (More than thirty years later, on his last furlough, worn and weary, dreaming of the refreshment that an Oxford term would be, and possessing the friendship of great scholars in many lands, he wrote, "No Trinity don has once invited me inside the gates. It is sad.")

He went out to Cairo in 1899 because that was the center of Islam. "It is to Islam that I go," he wrote courageously. "My ideal is to become a master in Arabic (an awful aim); and perhaps to help in creating a Christian literature in that tongue; and thus to get at the heart of the problem of Islam. Well, that might easily keep me at Cairo till the end of my days." It did.

Even after one has fought his way into a mastery of the Arabic language, there are problems and philosophies and metaphysics in Islam of a depth which we American Church people do not seem to realize at all. In a rare and solitary year, 1910-11, when it was permitted to Canon Gairdner to devote himself wholly to this subject that was to have been his central activity, he went first for three months to Germany, "for the purpose of learning enough German to give me an access to the incomparable German literature on Islamic subjects." Then he came to the United States to study Arabic and Islamic theology with Professor D. B. Macdonald of the Hartford Theological Seminary, where, he wrote, "I live completely immersed in study." Then he returned to Europe to see various leaders in Leyden, Rotterdam, Hamburg, and Berlin, and then settled in a suburb of Budapest for a few months of intensive study at the hands of Professor Goldziher, "the greatest Islamist in the world." He finished the year with

a month at Aleppo, living with a Syrian Catholic priest, and, in the guise of an Orientalist rather than a missionary, sat long hours conversing with the sheikhs, entering deeply into the Moslem mind and thought. Later he developed a refreshing friendship with the French Orientalist, Louis Massignon, who had studied long and deeply on the relation of Christian theology to Islam. It may be seen that Islam is not a subject to be casual about.

Comparatively few large events happened to Temple Gairdner outwardly. He was a very interior person. His inward life was one of overflowing richness, and his soul ranged through many spacious mansions. He was blissfully married, and if others have just been reading *Strait is the Gate*, by André Gide, as I have, with its intense conflict assumed between human and divine love, they may be interested in the opposite view worked out by Canon Gairdner. He had a devotion to children, preferably babies, and a joy in them that never failed to refresh him. Music was a source of longing, but a comfort and strength as well.

Opening out of these mansions where earthly and heavenly forces mingle was that Holy of Holies where his spirit refreshed itself unceasingly in the love of God. One sees him charging among the donkeys and camels of the narrow crowded streets of Cairo on his bicycle, an unsaintly sort of vehicle; and then pouring out such thoughts as Thomas à Kempis or many others of the more generally recognized saints might make their own.

"To do Thy will," his diary says. "To do Thy will in some humble, unambitious way, O Lord, and to live a pure, bright, self-abandoned life."

HE WAS no pillared mystic. He was never allowed to escape "the trivial round, the common task," and it did furnish him the road that drew him daily nearer God. He had to meet not only the perilous temptations of the commonplace, but deeper evils as well, the backsliding of souls he had loved and striven for, and treachery among those he trusted. "He fought the dragon," says one of his friends, "but he fought him gaily."

His work included, for the first four or five years in Cairo, teaching a very elementary school. "B-i-t, H-i-t, K-i-t, to this sort of thing I give hours of my time. It sometimes needs a very broad view of life to see where it all works in. No, not so broad either. One sees clearly enough when one thinks a moment."

Other pieces of work included a great amount of office administration for which he was not much fitted, the training of missionaries, the building up and shepherding of native congregations, and constant pastoral work with individuals. During the war years, the work of several other men was added to his own.

In addition to all this were his writing and editing. With Douglas Thornton he started in 1905 a Christian Arabic journal, *Orient and Occident*, and carried it on with untold hours of labor. He wrote and produced serious biblical dramas in Arabic. He noted down and published three hundred Egyptian and Syrian and other Near Eastern tunes. Every year from 1906 to 1928 inclusive, except 1915 and 1920, saw at least one paper, booklet, text, play, or other publication produced by him in Arabic or English or both. He poured himself out in letters to friends and to his children.

When some one asked him that inexpressibly tiresome and footless question, "Are you High Church or Low Church or Broad Church?" he "seemed almost to choke at the idea of being tied down under a label." "What I do want to be is *Deep Church*," he wrote later.

"Man," he said once to a friend, "the only thing in the world worth living for is to find out the will of God and do it."

HOLINESS comes to no man as the complete and immediate result of some act of surrender, however great. No, the power of holiness is given him, but his growth in it will be gradual and will be wrought out in tears and much striving against sin. . . . Not until we behold the King in His beauty and receive the new body of glory shall we be finally delivered from this process—growth of holiness through renewed discovery of our need of holiness.—*Temple Gairdner*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

CONFLICTING RENDERINGS

To the Editor of The Living Church:

KINDLY PERMIT ME through the columns of THE LIVING CHURCH to call attention to a strange divergence in two renderings of the same passage of Holy Scriptures in the new Book of Common Prayer. St. Matthew 6:24-34 is appointed to be read as the Holy Gospel both for the Fifteenth Sunday after Trinity and for Thanksgiving Day. The committee in charge of the revision of the new book saw fit to substitute the Revised Version for the King James' in both instances, but with the following differences:

(1) In the Holy Gospel for the Fifteenth Sunday after Trinity, verse 26 is rendered, "Behold the birds of the heaven," while in the Holy Gospel for Thanksgiving Day it is given, "Behold the fowls of the air"; (2) verse 33, translated in the former, "But seek ye first his kingdom," becomes in the latter, "But seek ye first the kingdom of God"; and (3) verse 34, rendered in the former, "The morrow will be anxious for the things of itself," is found in the latter to be, "The morrow will take thought for the things of itself."

If we have to be afflicted with the Revised Version in the Prayer Book, let us at least have uniformity. I am one who is strongly opposed to the intrusion of this version into the Liturgy or to the using of it as a permissible substitute for the Authorized Version in the reading of the Lessons for Morning and Evening Prayer. Professor William Lyon Phelps, Lampson Professor of English Literature at Yale, one of the greatest recognized authorities in his field in the country, has set forth my own views of the matter so convincingly in his *Human Nature in the Bible* that I venture to quote him here. After setting forth the glory of the so-called "Elizabethan period" in English literature, he asserts that the choicest product of that era is the Authorized Version of the Holy Scriptures. He is not oblivious to minor inaccuracies of translation, but considers them as negligible as compared with the outstanding greatness of its diction. He says, "We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spaniards; our English translation is even better than the original Hebrew and Greek. There is only one way to explain this. I have no theory to account for the so-called 'inspiration of the Bible'; but I am confident that the Authorized Version was inspired. Now as the English-speaking people have the best Bible in the world and it is the most beautiful monument ever erected in the English alphabet, we ought to make the most of it. We ought invariably in church and on public occasions to use the Authorized Version; all others are inferior. And except for special purposes, it should be used exclusively for private reading."

To revert to the passage in question, why adopt "the measure of his life" for "his stature" in verse 27? "Stature" is as good a rendering of the original Greek and has the added advantage of age-long use. The same word is used in St. Luke for expressing the diminutive figure of Zaccheus, and elsewhere it hardly admits of any other rendering.

Since the days of the Quietists of the fourth century, I do not think that anyone has seriously misunderstood what is meant in the King James Version by "Take no thought for the morrow" so that we must have the Revised Version's rendering "Be not anxious for the morrow" as a safeguard against impropriety. To me the meaning is quite clear; and I am confident that no devout reader of the words will miss their meaning. No one mistakes Shakespeare when he says "The native hue of resolution is sicklied o'er with the pale cast of thought." And thought is used here in exactly the same sense as in the Authorized Version. Let us suppose that some ambitious actor in playing Hamlet should substitute in the interests of a greater exactitude, "The native hue of resolution is sicklied o'er with the pale cast of anxiety." The feelings of his audience, I am convinced, would not be unlike those of many of our church-goers, last Sunday, when for the first time they were compelled to witness the mutilation of one of our Lord's most exalted sayings upon the altar of explicitness.

"No man having drunk old wine desireth new: for he saith, The old is better."

Allentown, Pa.

ROBERT NOTT MERRIMAN.

PORTO RICO AS SEEN BY A PORTO RICAN

To the Editor of The Living Church:

AS A Porto Rican and as a priest of this branch of the Holy Catholic Church, known as the Episcopal Church in America, I want to thank you very deeply for your editorial "Porto Rico," in THE LIVING CHURCH, September 27, 1930.

Please allow me to make the following statement: It is the first time in the history of this country, if I am not mistaken, that a governor is so beloved by almost every human soul in this island, as Governor Roosevelt is, and that is due to the fact that he is not only our Governor, but more than that, he is our friend. A young man, with some means and not an old opportunist, this man with a big Christian heart has gone deep into the soul of this country and has learned that Porto Rico is loyal to the United States; that we are proud of our American citizenship, but that the United States has never given serious thought and attention to the social and economic conditions of this island, but has only heard the gossip of the politicians in their efforts to benefit their own selves.

Porto Rico has in Washington a resident Commissioner, elected by the people in our general elections, but as you say in your very thoughtful editorial, this representation is very inadequate, for he has only voice and that is once in each session of Congress, and for a very few minutes, depending always on some good soul to do things for him.

For the last twenty-five years one of our leading political parties has been advocating the privilege of statehood. Now all the political parties are in one accord asking Congress to determine our status, for we do not want to continue as a colony. We either want statehood or autonomy, with the paternal oversight of Uncle Sam, as for both conditions we are quite prepared.

We believe it is the Christian duty of the American people to discover these facts and then act intelligently upon them.

In closing let me add that we are proud in having young Roosevelt as our governor, because, as you say, he is a man and a student before he is a politician, but more than that he is a Christian man and a Churchman. Very few governors have set examples to church goers as Governor Roosevelt has. In his inaugural address a year ago he advocated the raising of the standards of industry, education, and the spiritual life in our country.

(Rev.) E. REUS-GARCIA.

Morovis, P. R.

MILITARY SCHOOLS

To the Editor of The Living Church:

AFTER reading in one Church paper of the death of two women missionaries at the hands of Chinese bandits, I took up my copy of THE LIVING CHURCH for this week. What should greet my eyes but an article entitled "Why Church People Should Send Their Children to Church Schools," by the chaplain of Porter Military Academy. Many of my friends of other lands say that they love the Christ, but cannot tolerate any Church which goes so contrary to His command, "Love your enemies—pray for them that despitefully use you," and to the entire spirit of His life. A Church military school! No wonder the bandits did not respect these poor women from a Christian Church.

Everybody knows that the school age is the most impressionable age, and that it is during those years that we should teach love and understanding of other people and nations. Would the name "military" (even if connected with the name of a saint) suggest love to a child's mind? Any child will think, when asked a straightforward question, and when I have asked young folks what the word "military" suggests to their minds, the answer has always been, "Hate."

Isn't it time that the people connected with Church military schools asked themselves, "What would Jesus say if He were watching our young people wearing their uniforms and drilling?" Drilling for what?

M. H. ANDREWS.

Dover, N. J.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

WHAT DO WE MEAN BY GOD? By Cyril H. Valentine. New York: The Macmillan Company, 1929. Pp. 248. Price, \$2.00.

IF THIS were just another book about science and religion one might be tempted to pass it by with a yawn. But it is more. Religion probably has more to dread from the side of modern philosophy than from that of science, and Dr. Valentine's concern is as much with one as with the other.

The query in the title resolves itself into two others in the course of the argument: What may we mean by God? and what must we mean by God? That is, what will modern science and philosophy allow us in the way of a God? And what further must religion demand if that God is to be adequate to its needs? Science offers us proximate deities limited in nature, or (*vide* Psychology) in reality; philosophy sometimes denies, sometimes merely confesses its inability to reach, the existence of any God recognizable to religion. As against the former, Dr. Valentine effectively contends for the sufficient "probability" of God's objectivity and ultimate reality; as regards the latter his argument is a defence of the "responsiveness" of ultimate reality to human need.

The word "response" is the keynote of the book: religion stands or falls on the "single issue of the responsiveness of reality"; religion is "essentially a mutual response between personality and reality"; and the word is made the clue to really illuminating treatments of the Holy Trinity, the Incarnation, Passion, and Resurrection. It has the weakness, however, of suggesting strongly that the initiative in religious experience lies with the individual. This is felt by the author and he formally guards himself (p. 163) against a position so false to religious experience itself, but he cannot clear the word "response" of its plain implication.

In developing the doctrine of the responsiveness of reality, the author makes brilliant use of what he calls the "expanded postulate." The principle of logical non-contradiction is not enough with which to arrive at reality; the mind has no more claim upon reality than have the moral and esthetic sides of man's nature, so that the true measure of reality is not mind but personality. The trouble with this is that the extension is just as much a logical principle as the original, and one can make no use of it logically without its shrinking back to its former size. This reviewer feels that in this attempt to go beyond logic Dr. Valentine has not expanded the postulate (can a "postulate" be anything but a logical entity?), but has successfully claimed an extension of the data which that postulate must take into account.

Those who think seriously about their religion will find much help in some of the largest and liveliest of their problems from a careful reading of this book.

FRANCIS L. PALMER.

TO THE SOUTH SEAS. By Gifford Pinchot. Philadelphia: John C. Winston Co. Price, \$3.50.

A GOOD book of adventure is a rare treat and this enterprising volume is one of the best of recent times. Written by a nature lover, who may also be properly described as a trained naturalist, we have a vivid narrative of a trip in a 250-ton, specially designed yacht from New York to the South Seas, visiting the Grand Cayman, Old Providence, and the Swan Islands, and later, the Galapagos, the Marquesas, and Society Island groups. The consummation of a life-long dream, Governor Pinchot (for it is the former Governor of Pennsylvania and the present Republican candidate for that office who is the narrator) tells of his plans, and their fulfilment in a way that holds one's attention from beginning to end. It is not only good story telling, but informing as well. The expedition was not primarily a pleasure jaunt, but a scientific expedition undertaken in coöperation with the U. S. National

Museum in Washington, and in its party were the naturalists: Dr. A. K. Fisher of the U. S. Biological Survey; Dr. Henry A. Pilsbry of the Academy of Natural Sciences; Dr. Howard H. Cleaves, ornithologist and naturalist-photographer; Dr. J. B. Mathewson, pathologist; and Lawrence N. Taylor, who made the wood-cuts. Among the species collected were twenty-two hitherto new to the National Museum.

This book is good reading and can be recommended wholeheartedly to all who enjoy a book of travel undertaken with serious ends in view.

C. R. W.

HISTORICAL surveys of various aspects and departments of religion have become quite familiar in recent years; and now comes such a survey of American Evangelism in Grover C. Lord's *Evangelized America* (Dial Press, \$4.00). The writer is a journalist, and writes in the direct, vivid style to which much newspaper reading has accustomed us. As a result, he has written a book which is fascinating and literally thrilling; and then lest it be accounted purely sensational he has appended quite a formidable bibliography. The book begins with Edwards and Whitefield and brings us down to John Roach Straton, Aimee McPherson, and Frank Buchman. The attitude of the writer is revealed in the dedication of the book to a Methodist minister in rural New Hampshire "who did not believe in revivals"; and yet one would hardly expect this bias from the text until the last few chapters, when the modern, highly paid, highly sensational evangelists and fundamentalists come in for scathingly sarcastic description. But for the early circuit riders, their burning conviction and their unflagging, selfless devotion, the author has only the deepest respect. And the reader would be a cynic indeed who could read this book and still scoff at the men, however much he might question their methods. In short, for a picture of one aspect of early American Protestantism, the book is splendid.

WILLIAM F. LEWIS.

The Christian Apprehension of God, by Dr. H. R. Mackintosh (Harper, \$2.50), whose masterly work on *The Person of Jesus Christ* has been long and widely recognized, contains, in lecture form for a general audience, a splendidly mature statement of the doctrine of the nature of God. The title should be understood quite strictly if one would not expect too much; the book says very little on the philosophical ideas of God, on the reasons and systematic setting forth of the divine attributes (only a few of the most crucial ones are considered), on the history of Christian theology, or on the doctrine of the Trinity. The first three chapters, on the nature of religion, religious knowledge, and revelation, where the veteran theologian's all-round grasp of the material and sureness of summarizing it stand out on every page, seem to this reviewer most decidedly worth while.

Dr. Mackintosh believes strongly in knowledge, and knowledge of God. But a somewhat anxious defence of a moderate Ritschlianism, in an early section, prepares us for what we find later, a disparagement of metaphysics and logic, an aloofness toward science, and an almost exclusive reliance on Christ as the revealer of God, so that what we know of God is almost wholly found within the circle of what we know of what Jesus taught of God. And in regard to that, the revelation of the person of Jesus Christ "is something that historical science cannot touch, much less destroy" (p. 78). Such announcements of security make us anxious now and then.

So it is biblical theology, New Testament theology, that is elucidated here, as standing on its own credibility; and this, just this, is very well done.

M. B. S.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
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THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including **THE MISSIONARY MAGAZINE.** Monthly, 35 cts. per year.

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Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



NOVEMBER

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

KALENDAR OF COMING EVENTS

NOVEMBER

5. Consecration of the Rev. Benjamin T. Kemmer as Bishop Coadjutor of Duluth, in St. Paul's Church, Duluth.
11. Synod of Second (New York and New Jersey) Province at Atlantic City, N. J.
18. Synod of Fourth (Sewanee) Province at Jackson, Miss.
18. Special Convention of Harrisburg at St. Stephen's Church, Harrisburg, to elect Bishop.
30. Nation-wide Corporate Communion of Men and Boys of the Church.

APPOINTMENTS ACCEPTED

BAIRD, Rev. ROBERT L., rector of Christ Church, Red Wing, Minn.; to be rector of St. Paul's Church, Muskegon, Mich. (W. M.) November 23d.

DALRS, Rev. PHILIP A., formerly rector of St. Bartholomew's parish, Md. (W.); to be assistant at St. Mark's-in-the-Bouwerie, New York City. Address, Office, St. Mark's, Second Ave. at 10th St.; residence, 106 Northern Ave., 4 A, New York City.

GRIFFITH, Rev. MORGAN L., who for several years has been attached to the Church in England, engaged mostly in missionary preaching; is to act as locum tenens at St. Paul's Church, Clinton St., Brooklyn. Address, 199 Carroll St., Brooklyn.

PALMER, Rev. PAUL R., formerly rector of Christ Church, Benson, with charge of the churches at Appleton and Montevideo, Minn.; to be rector of St. Mark's Church, Lake City, Minn. December 1st.

RIDGEWAY, Rev. WILLIAM W., Ph.D., formerly assistant at Church of the Saviour, Philadelphia; to be rector of St. Wilfrid's Church, Camden, N. J. Address, 83 Dudley St., Camden.

SMITH, Rev. BENJAMIN HARRISON, formerly rector of All Saints' Church, Nevada, Mo. (W. Mo.); to be rector of Trinity Church, Atchison, Kan.

WEBSTER, Rev. KIRBY, formerly assistant at Grace Church, North Attleborough, Mass.; to be rector of Church of the Good Shepherd, Clinton, Mass. (W. Ma.) Address, 353 Church St., Clinton.

NEW ADDRESS

HART, Rev. OLIVER J., D.D., rector of St. Paul's Church, Chattanooga, Tenn.; formerly 931 Fort Wood St.; 631 Pine St., Chattanooga.

TEMPORARY ADDRESS

COX, Rev. RICHARD, rector of St. Paul's Church, Savanna, Ill., has been granted a leave of absence on account of ill health. Address, 1679 48th Ave., San Francisco, for two months.

ORDINATIONS

DEACONS

MINNESOTA—On October 18th, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained **MONROE BAILE** to the diaconate in St. Clement's Church, St. Paul. The candidate was presented by the Rev. D. H. Atwill, rector of St. Clement's and the sermon was preached by the Rev. Dr. F. E. Kramer, warden of Seabury Divinity School.

The Rev. Mr. Baile is to be assistant at St. Clement's, with address at 903 Portland Ave. He will continue his studies at the Seabury Divinity School.

OHIO—On the feast of St. Luke, October 18th, at the Church of Our Saviour, Akron, **JAMES ERNEST WOLFE** was made deacon by the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio. The sermon was preached by the Rev. Dr. Stephen E. Keeler of Chicago. The litany was led by the Rev. Walter Tunks of St. Paul's Church; the epistle was read by the Rev. George M. Brewin of St. Andrew's Church, and the gospel by the ordinand. The candidate was presented by his rector, the Rev. B. Z. Stambaugh.

The Rev. Mr. Wolfe comes from a distinguished ministry in the Congregational Church, in which his last pastorate was that of the West Congregational Church in Akron, only two blocks from the Church of Our Saviour, where he has been lay assistant for the past eight months. He is now curate in this parish, with special charge over its two Church schools and its young people's work.

PRIEST

EAU CLAIRE—The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, advanced the Rev. **BILBERT A. WILLIAMS** to the priesthood in St. Paul's Church, Hudson, Monday, October 20th. Fr. Williams had been in charge of the parish and of the missions at River Falls and Ellsworth since his ordination to the diaconate last spring. He will become rector of the parish, still in charge of the two mission points.

The Very Rev. Victor Hoag, dean of Christ Church Cathedral, was chaplain to the Bishop; the Rev. L. R. S. Ferguson, rector of the Church of the Messiah, St. Paul, was master of ceremonies; the Rev. Dr. C. C. Rollit of Seabury Divinity School, preached the sermon; the Rev. Everett E. Williams of the diocese of Milwaukee presented the candidate; the Rev. Victor E. Pinkham of Seabury intoned the litany; the Rev. Robert G. Purrington, rector of St. Paul's Church, Owatonna, Minn., was the epistoler; and the Rev. Charles J. Gunnell of Calvary Church, Waseca, Minn., was the gospeler.

BORN

ROUILLARD—Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, N. Y., and Mrs. Rouillard rejoice in the birth of their fourth son and fifth child, **LAWRENCE HADLEY ROUILLARD.**

DIED

BABCOCK—In Syracuse, N. Y., October 17th, **CYNTHIA HINE BABCOCK**, daughter of the late Rev. D. Babcock of Ballston Spa, N. Y., and sister of the late Theodore Babcock of Syracuse, N. Y., and the late Rev. Charles Babcock of Cornell University. Aged 92 years. Burial service in Christ Church, Ballston Spa, October 20th, the Rev. C. E. Hill, rector, officiating.

BRICKMAN—October 19th at Detroit, Mich., **MARY BRICKMAN**, beloved wife of John Henry, and dear mother of Loretta and the Rev. Clarence W. Brickman. Interment at Detroit, October 22d.

"The fight is o'er, the battle won!"

LOARING-CLARK—Entered into life perpetual on October 17th, at Asheville, N. C., **MARGARET LEE LOARING-CLARK** (nee AUSTIN), aged 26. Beloved wife of the Rev. ALFRED LOARING-CLARK, rector of St. John's, Memphis, Tenn. She is survived by her husband, two young daughters, her parents, and a brother.

"The victory of life is won!"

MORGAN—Entered into rest October 21st at Baltimore, Md., **SALLIE SPRIGG MORGAN**, wife of the Rev. William Dallam Morgan.

"Let her sweet influence, day by day,

Be felt about us, Lord, we pray;

Let us like her, for others live,

And joy and comfort freely give;

Guide Thou our feet, that, day by day

Like her, along the heavenly way,

We walk with Thee, until our eyes

Behold her, in Thy Paradise."

ROBSON—Entered into rest at Watervliet, N. Y., at even, Friday, October 17th, **MARY JANE ROBSON**, beloved mother of Merrill C. Robson. Requiem Mass was offered in the parish church, Monday, October 20th.

"Of your charity, pray for the happy repose of her soul."

MEMORIAL

Julian Edward Ingle, Priest

In loving memory of **JULIAN EDWARD INGLE**, priest (diocese North Carolina), who entered into the rest of Paradise, November 4, 1929. All Souls, 1930.

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OF

THE LIVING CHURCH

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MISCELLANEOUS

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Church of the Advent, Boston
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Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

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Sermon and Benediction, 7:30 P.M.
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Matsins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
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D. Appleton & Co. 35 W. 32nd St., New York
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Philosophy in the Ohio State University,
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Christopher Publishing House. 1140 Columbus Ave.,
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Food for the Soul. By Samuel P. Britts.
\$3.00 net.

Inspirations. By Nellie Rosilla Taylor, author
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\$2.00 net.

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ning.* By Elsie Wren. \$1.25 net.

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Bible Stories and How to Tell Them. By
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Character Stories*, *The Mother of Iscariot*,
Sunday Morning Stories, *Stories From an
Old Garden*, etc. \$1.50.

Harcourt, Brace & Co. 383 Madison Ave., New
York City.

*God Without Thunder. An Unorthodox De-
fense of Orthodoxy.* By John Crowe Ran-
som. \$3.50.

Henry Holt & Co. 1 Park Ave., New York City.
The Puritan Mind. By Herbert Wallace
Schneider. \$3.00. Studies in Religion and
Culture. American Religion Series I.

Longmans, Green & Co. 55 Fifth Ave., New York
City.

Mysterium Christi. Christological Studies by
British and German Theologians. Edited by
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ter, and D. Adolf Deissmann, D.D., profes-
sor at the University of Berlin. With four
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The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
Mary Baker Eddy. A Life Size Portrait.
By Lyman P. Powell. \$5.00.

Richard R. Smith, Inc. 12 E. 41st St., New York
City.

A Faith That Works. By Edward S. Woods,
Bishop of Croydon, author of *Everyday
Religion*, etc. \$2.00.

Procession of the Gods. By Gaius Glenn At-
kins, D.D., LL.D., professor of Homiletics,
Auburn Theological Seminary, author of
The Making of the Christian Mind.

W. A. Wilde Co. 131 Clarendon St., Boston, Mass.
Walk in His Ways. By Amos R. Wells,
author of *Think on These Things*, etc.,
etc. \$2.00.

Christianity in Action. By John Timothy
Stone, D.D., LL.D., Litt.D., author of
Everyday Religion; pastor emeritus Fourth
Presbyterian Church, Chicago; president
Presbyterian Theological Seminary. \$1.50.

*Peloubet's Select Notes on the International
Sunday School Lessons. 1931.* By Amos R.
Wells, Litt.D., LL.D., for twenty years
Dr. Peloubet's associate in writing this
book. \$2.00.

*A Daily Digest of the Sunday School Lessons,
1931.* By Amos R. Wells, Litt.D., LL.D.,
author of *Peloubet's Select Notes on the
Sunday School Lessons*, etc.

Yale University Press. New Haven, Conn.

France: A Study in Nationality. By Andre
Siegfried. \$2.00.

PAPER-COVERED BOOKS

Cokesbury Press. 810 Broadway, Nashville, Tenn.
The Teaching of Jesus on Human Relations.
By John S. Hoyland. Adapted for Use in
America by Mary De Bardeleben. 50 cts.

Harper & Brothers. 49 E. 33rd St., New York City.

*Community Religion and the Denominational
Heritage.* By J. R. Hargreaves and Others.

Pennsylvania Committee on Penal Affairs of the
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NEW YORK—Bishop Mosher and some of
his workers in the Philippine Islands have
been noting in recent issues of the *Dioc-
esan Chronicle* the contributions made to
some of the missions by native people in
work or produce, especially work. Level-
ing ground, carrying stone for building,
upkeep of property, house-work regularly
done by pupils in boarding schools and
sometimes the supplying of their own
food, all would amount to a considerable
sum if it had to be paid for. It is there-
fore unequal to have it appear that the
Igorot work is a charity work because
only gifts of actual money are counted.

Church Congress Ends Discussion on Mind Of Christ in Relation to Modern Problems

Declare Congress Subjects Too Academical—400,000 Witnessed Oberammergau Passion Play

L. C. European Correspondence
London, October 17, 1930

THE CHURCH CONGRESS AT NEWPORT concluded on Friday last its discussions on the main subject, The Mind of Christ in Relation to Modern Problems.

In commenting on the General Principles of Christian Reunion, the Bishop of Chichester said that the prospect which the Lambeth Conference had opened out by its attitude to South India was the most remarkable thing that the conference had done. They were introduced to a new situation in the field of Church unity—a situation in which, instead of one Church being absorbed in another, great Churches were in communion with one another, and wishful for opportunities of expressing that communion in common counsel, common fellowship, sacrament, and action. So they came back to the world-wide view, when Lambeth well might be, or become, the starting point for a conference not of Anglican bishops alone—though the conference must be retained—but of the bishops of all the episcopal Churches which recognized each other. That was a great move forward, and would bring back into the field of practical life a visible international Christian fellowship, based not only on the existence of the right spirit between the Churches, but an agreement on vital principles, especially agreement in faith and in that episcopacy which was "from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby the authority of the whole body is given."

The president (the Bishop of Monmouth), in summing up, said that he took comfort from a principle laid down at the beginning of the conference that a speaker committed only himself. In a congress such as theirs, silence did not imply assent, and if it had not been so, he should have felt bound as a theologian and a Church historian to introduce some very important qualifications in regard to some points that had been put forward.

The Archbishop of Wales, after thanking those who had been responsible for the organization of the congress, said that the papers they had heard read had been conspicuous for the new light they had shed on everyday problems. All the speakers had done their very best—a noble best—to elucidate and bring home to the hearts of the people the supreme aim of the congress.

CONGRESS SUBJECTS TOO ACADEMICAL

The Newport congress has been a brave venture, and the attendance, on the whole, most satisfactory. But one criticism may justly be made, and that is with regard to the subjects chosen for discussion. These were too academical, and had but little connection with ordinary Church life in the average town and country parish. Considering, too, that the Newport congress was the first Church congress to be held in Wales since Welsh disestablishment passed into law, it might have been thought that a real attempt would have been made to show to English visitors, lay and clerical, the practical working of a

Church, formerly a portion of the province of Canterbury, under a régime of absolute independence from the State. The subject, however, with the exception of a few casual references in sermons and speeches, was entirely ignored.

No proposals have yet been made for a congress in 1931, and there is a growing feeling among Church people that these gatherings have outlived their usefulness.

QUESTION LAMBETH REPORT ON REUNION

Complaints have been made, and letters to the press have appeared, from various Free Church quarters, saying that the report of the Lambeth Conference, while dealing at length with the scheme for reunion in South India, was almost silent about reunion at home. Dr. Brown lamented the failure of the bishops to move, and the Dean of Durham, in reply, argued that the business of making the next move lies with the Nonconformists. Dr. Norwood, chairman of the Congregational Assembly, declared that "Lambeth in 1930 closed the door we thought was partly opened by Lambeth in 1920"—a statement not easily to be justified. It is therefore necessary to quote the actual words of the Lambeth Report on this matter, which are as follows:

"Following on the Appeal (of 1920), conferences were held at Lambeth Palace between representatives of the Church of England and of the English Free Churches. We notice with great satisfaction how far they were able to advance toward agreement. We believe that on all hands a greater spirit of fellowship prevails. We desire to acknowledge with thankfulness the reality of brotherly love which unites us with members of these communions and was richly experienced in the conferences to which allusion has been made. But we have to admit that the desire for reunion is, in most parts of the world, very far from strong among the general membership of the several communions. We cannot hope that definite steps toward reunion can be taken until that desire is widespread. But we wish to leave no method unexplored by which it might be facilitated."

The policy is perfectly intelligible and obviously wise. The bishops know that reunion, if it is to be effective and lasting, can only be achieved from within. When the contracting parties as a whole, and not merely a few of their leaders, eagerly desire unity, then, and not before, unity becomes possible. As things are in this country today, any official attempt of the bishops to propound a scheme for unifying the Church of England and the Nonconformist Churches would be unwise. Not merely would it fail now, but it would also greatly lessen the chances of success in the future.

THE OBERAMMERGAU PASSION PLAY

Canon Marten, of Surbiton, has just returned from Oberammergau, where he made a presentation to the local charities from the S. P. G., on behalf of that society and the thousands of English folk who saw the Passion Play this year. In a letter to the *Church Times*, after an account of the presentation and its acceptance by the burgomaster, he refers to one or two matters of general interest. He says that with regard to presenting the play in 1934, no decision of any kind has been arrived at, nor will the matter of how the villagers desire to celebrate the

300th anniversary of their vow be settled until 1932 at the earliest. Local opinion at the moment considers it highly improbable that the whole Passion Play will be given, as the vow was for once in every ten years.

He goes on to say that some annoyance, mingled with amusement, greeted the production of cuttings from certain newspapers which confidently announced the Oberammergau Passion Play in England next year. It is really time that the people in England should know once and for all that whatever Passion Play may be presented in the village, the Oberammergau Passion Play never could, in any circumstances, either by film or still less in its present form, be presented anywhere else than in its own locality. It may be of interest to state that of the 400,000 who saw the Passion Play during the eighty performances this summer, 50,000 were Americans and 28,000 were English people. These are official figures.

TABLET IN MEMORY OF RICHARD H. BARHAM

All lovers of the "Ingoldsby Legends" (and their names must be legion) will learn with interest that, last week, the dean of St. Paul's unveiled a tablet which has been placed on the wall of a house in Burgate, Canterbury, to the memory of the Rev. Richard Harris Barham—"Thomas Ingoldsby"—the author of that immortal work, who was born there in 1788. The Mayor of Canterbury (councillor, the Rev. S. Gordon Wilson), to whose initiative the carrying through of the scheme was almost entirely due, presided at the preliminary gathering in the guild hall. Dr. Inge said that it was curious that Canterbury had produced two poets so unlike each other as Christopher Marlowe and Barham. The latter belonged to an entirely extinct type of ecclesiastic.

The bronze memorial bears the inscription: "The Rev. Richard Harris Barham, B.A., author of the *Ingoldsby Legends*, son of Alderman Barham, Mayor of Canterbury, was born here on December 6th, 1788: an unrivalled humorist, a poet, a genealogist, an antiquary, a clergyman greatly beloved."

GEORGE PARSONS.

BECOMES DEACONESS IN RICHMOND, VA.

RICHMOND, VA.—Miss Mary Sandys Hutton was set apart as a deaconess in St. Paul's Church on October 18th by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese. She was presented by the Rev. Dr. George P. Mayo, principal of the Blue Ridge Industrial School, and the sermon was preached by Bishop Tucker.

Deaconess Hutton has been assigned to work at the Blue Ridge School and in the surrounding mountain mission field.

LAY READERS ORGANIZED IN ALBANY

ALBANY, N. Y.—A diocesan lay readers' association was organized at a meeting held at the Diocesan House, Albany, October 20th. Constitution and by-laws were adopted, and seven members enrolled. The Bishop is ex-officio president of the association, and any licensed lay reader who will obligate himself to serve under his direction throughout the diocese is eligible to membership.

In addition to procedure of organization, Bishop Oldham made an address to the group. There are some thirty lay readers licensed, the greater number of whom serve in their parishes only.

Pro-Synodical Conference of Orthodox Church of Poland Meets

Antiochene Question Still Awaits Solution — Happenings to Bul- garian Priests

L. C. European Correspondence,
Wells, Somerset, England, September 30, 1930

ON THE 30TH OF JUNE THE PRO-synodical conference of the Orthodox Church of Poland was able to meet, this being the first instance of synodical and corporate activity in that Church for more years than one quite likes to remember. Its first act, after the proper religious opening of the proceedings, was to divide into six different "commissions" which were to meet apart and discuss at leisure the questions that they wished to have put on the agenda-paper of the synod proper, when it shall meet in about a year's time. They are expected to report in about three months, and then the next session of the pro-synod will be held, the agenda drawn up, and probably the whole adjourned till the meeting of the synod itself. The six commissions are to deal with (1) The Question of Religion and Theology. (2) The Internal Organization of the Church. (3) The Local Law of the Polish Church. (4) Education. (5) The Monastic Life, and the Reforms Needed in the Present Age. (6) General Clerical Concerns. It is at least evidence that the Orthodox Church is arousing itself and feeling the breath of new life, now that the recognition of the various national Churches has given some possibility of self-government and the consideration of local needs.

NEW RULER OF ORTHODOX CHURCH IN U. S.

Before this article can appear in type, American Churchmen may have had an opportunity of welcoming the new Archbishop and Metropolitan, who will be the ruler of the Orthodox Church throughout the United States. Some of those interested in the matter know that there have been difficulties in this widely scattered body, fortunately now settled by the mission and work of the exarch, Damascenus of Corinth. That prelate has now returned to his own diocese, and a bishop to rule the whole body has now been selected by the Ecumenical Patriarch. This is Athanasios, hitherto Metropolitan of Coreyra, or Corfu, and one well known to many English and some American bishops, as having been one of the recent deputation sent to represent the Orthodox Church at the Lambeth Conference. That is evidence that he has already some knowledge of and interest in the Anglican communion, and we have no doubt that his own personality will confirm the welcome which his office will secure him among the bishops of the Episcopal Church.

THE ANTIOCH PROBLEM

The weary Antiochene question still awaits solution. In a previous letter we mentioned the fact that the three other "great patriarchs" of Orthodoxy (Constantinople, Alexandria, Jerusalem) asked the local Church to allow the settlement of the problem by allowing these prelates to nominate, *pro hac vice*. There are three parties among the local Church now disputing. These are the Damascus party of the laity, and two parties among the twelve bishops. It is the right of the laity in an election to present three names to

the bishops, who then may add one, and proceed to the final choice. However, it has proved impossible for them to act for themselves. One of the episcopal parties has declared its readiness to accept the offer of the patriarchs, while the laity remain in doubt. The "National Orthodox Assembly" of the faithful at Antioch—a body the legal position of which in the dispute is a little doubtful—have begged the odd little senate that controls the various communities to take the office of ending this schism. This little body—which is composed of twenty representatives from the twenty "great houses" that occupy the monastic peninsula—declined the difficult post and urged the acceptance of the offer of the patriarchs. That the offer should have been made is an odd compliment, and shows how much the "monastic republic" of Athos stands for among Orthodox.

BULGARIAN PASTORS TO FILE REPORTS

News from Bulgaria shows how oddly and how drastically the ancient peace of the Orthodox world is being disturbed by that perplexing spirit, the "Zeit-geist." The episcopal synod of that autocephalous Church, being anxious to know exactly what is going on within its borders, has sent a set of orders to every parish priest in peaceful Bulgaria that must have much astonished the recipients thereof.

1. Every parish priest has been ordered to send to the holy synod, within six months, a complete report on the history of his parish, giving the provenance and the number of his parishioners, a full account of the superstitions and legends that are current among them (let us hope and pray that foreign scholars will be allowed to study so fascinating a collection), and a complete list of all his predecessors in office. The compiling of such a list has often beguiled the leisure of English country rectors, but speaking generally, it has taken more than six months to get it done and put up on a board in the village church!

2. The synod will also require of the unhappy rector a yearly report on the religious and ethical condition of his parish—that also might make most interesting reading—and also of its economic state. Further, he is to send in an account of his own pastoral, philanthropic, and didactic activities, other than the conducting of the regular services and the doing of what English parsons call "surplice duty."

3. Every priest is to write a treatise, yearly, on a subject that is either to be chosen by his bishop or approved by him, on some popular and religious theme. These incubrations are to be examined by somebody on the central staff, and the best of them in each diocese is to be published.

4. Every priest is to keep a register, with a page in it for every family in his parish, in which he is to record the names of living and the dead members of the same, with dates of their births and deaths, records of the occasions when they have been to Confession and Communion, and notes on all their religious activities and their general circumstances.

5. Lest he should feel time hang heavy for lack of employment, the priest is to keep two registers more, one to record happenings of local interest, such as the comings of distinguished strangers—such

as diocesan inspectors one supposes—with records of war services and memorials and the like. The other is to record the priest's own sermons and services, their subjects, ideas, and so on, so that they also may be inspected by authority. At odd moments, we suppose, the *Papaz* will cultivate his glebe, as before! Verily if all this is carried out in fact, the village priest in what has hitherto been peaceful Bulgaria will not eat the bread of idleness! One suspects the presence of some youthful and vigorous new brooms in the higher official circles of Sofia, and wonders what will befall the new army of inspectors when they come to the village of some of those excellent fathers who have kept on good terms with the nearest local gang of Comitadjis! One is reminded of the letter written by a famous archdeacon in Somerset, in those good old days ere this country was, for its sins, delivered over to the hands of the inspector and the permanent official. Dr. Denison wrote, "Dear X. I love you very much, but if you come inspecting in my village and schools, I shall tell the boys of the village to put you into the horse-pond. Yours very affectionately, ———"

Well, after all, the vigor of the headquarters in Sofia is dictated by the purest zeal for the advancement of the Church and religion, so let us wish them nothing worse than defeat at the hands of a power that has beaten more formidable folk than they—*viz.*, the power of passive resistance with which heaven has endowed the Bulgarian peasant!

W. A. WIGRAM.

PLANS FOR CONSECRATION OF THE REV. B. T. KEMERER

DULUTH, MINN.—The Rev. Benjamin Tibbitts Kemerer will be consecrated Bishop Coadjutor of Duluth on Wednesday, November 5th, in St. Paul's Church.

Chief consecrator is to be the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico. Co-consecrators will be the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, and the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota. The sermon will be preached by the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth.

The presenting bishops will be the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, and the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming. The attending presbyters: the Rev. Ernest C. Biller, rector of St. John's, St. Cloud; and the Rev. Earle B. Jewell, rector of Good Samaritan parish, Sauk Center.

The following will read the testimonials:

Request of the Diocesan, the Rev. Donald G. Smith, rector of Our Saviour parish, Little Falls; certificate of election, the Rev. Hans J. Wolner, rector of St. Andrew's parish, Cloquet; canonical testimonial, the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire; and certificate of ordination, the Rev. Soren J. Hedelund, rector of St. John's parish, Moorhead. Deputy registrar, the Rev. Leslie W. Hallett, rector of Holy Trinity, International Falls.

The Very Rev. Gilbert K. Good, dean of Trinity Cathedral and president of the standing committee, assisted by the Rev. Oscar Lindstrom, rector of Holy Apostles' and St. Peter's parishes, and the Rev. Robert J. Long, Detroit Lakes, will be in charge of the service, acting as master of ceremonies.

The service will be followed by a reception and luncheon in the new parish house of St. Paul's Church.

Archbishop Platon to Consecrate Russian Orthodox Church in Toronto

New Principal of Wycliffe Addresses Sunday School Association— Other Canadian Items

The Living Church News Bureau
Toronto, October 24, 1930}

ON NOVEMBER 9TH, TORONTO WILL WELCOME Archbishop Platon, Metropolitan of the Russian Orthodox Church on the American continent, to consecrate the Russian Orthodox Church. At present work is being pushed forward to complete the restoration and renovation of the little abandoned Lutheran church, which has been secured for the purpose. Under the direction of their priest, Fr. Pyza, nearly all the work is being done by the voluntary labor of Russian refugees, who, forgetful of weariness at their day's work, are giving their evenings to their church.

Among the members of the congregation there are no more indefatigable workers than Biriukova sisters, their gifts having been developed in Rome. Miss Alexandra Biriukova, an architect by profession, is responsible for many of the exquisite designs which will decorate the ikonostasis and screens. Miss Julia Biriukova, a portrait painter, is contributing beauty to the church, embellishing the ikons with pictures of the saints. Nicholas Urchenko, an officer in the Russian Army numbered among the refugees reaching Toronto, in seeking a vocation, determined to master the blacksmith's trade. Established in a smithy's shop a few miles from Aurora, the ex-army officer doubtless has attempted no more satisfactory job than the execution of the beautiful gates for the church, wrought of iron and intriguing in their transparency.

No pastor ever shepherded a more loyal flock than Fr. Alexander Pyza, the priest who for less than two years has been in charge of the Russian Orthodox congregation.

The Russian Orthodox choir, under the leadership of Madame Gedeonoff, has helped greatly, Russian sacred music having been rendered in a number of Anglican churches at services at which the offerings have been devoted to the building fund of the Russian church.

In the basement is a fine hall to be used as a social center for the Russian refugees. This week it has been opened for a bazaar held under the auspices of the Sisters of St. Mary. Last night and tonight a feature was an address on Russia's Gifts to the World, by the Rev. Gordon Herne, an Anglican priest who has taken the deepest interest in the little Russian congregation.

BY AIRPLANE TO NORTHERN DIOCESE

Bishop Geddes of Mackenzie, accompanied by his wife, left Edmonton by airplane for Chipewyan, Hay River, and Fort Simpson, and will stay at the latter point for several weeks before starting a dog-sled tour of all points in his diocese.

The Bishop will return to Edmonton in April by airplane to attend meetings of the provincial synod which will sit to elect a new Archbishop for Rupert's Land.

NEW PRINCIPAL OF WYCLIFFE ADDRESSES SUNDAY SCHOOL ASSOCIATION

A source of great inspiration to the large group of teachers and workers attending

the Sunday School Association meeting of the deanery of Toronto, held in the Church of the Transfiguration, was the vivid story, with its accompanying slides, of the Holy Land, presented by the Rev. R. B. McElheran, principal of Wycliffe College.

The Rt. Rev. James F. Sweeny, Bishop of the diocese, presided. Preceding the lecture, a large gathering of teachers and officers was served with supper in the basement of the parish hall. The session concluded with a conference period.

MISCELLANEOUS

Dr. C. A. S. Bethune, of Toronto, recently celebrated the sixty-eighth anniversary of his ordination. He attended Holy Communion at St. Thomas' Church in the morning, and in the afternoon received the congratulations of his friends. Dr. Bethune is 92 years old.

The Ven. O. S. Newnham, archdeacon of St. Stephen, secretary of Fredericton diocesan synod for the last forty-two years, has just celebrated the diamond jubilee of his ordination.

Memory of Bishop Hobart Honored at Great Service in Trinity Church, New York

Gifts Made to Bishop Gilbert, Junior Suffragan—Other New York Items

The Living Church News Bureau
New York, October 25, 1930}

THE RT. REV. DR. JOHN HENRY Hobart, third Bishop of New York and seventh rector of Trinity Church, died in September, 1830. It was most fitting that the centennial of his death should be observed by a service of thanksgiving for his life and work, as well as that the great ministry which he rendered the Church, particularly in this state and in the then co-terminous diocese of New York, should be brought clearly to the knowledge of Churchmen of today. Last Wednesday's impressive service in Trinity Church had these two purposes and accomplished them.

The long procession included the sextons of the church and chapels of Trinity parish, the vestry, a considerable number of vested clergy, Bishop Knight, Coadjutor of New Jersey, Bishop Brewster, formerly diocesan of Connecticut, Bishop Stearly of Newark, Bishop Acheson of Connecticut, and Bishop Manning. At the sung Eucharist, the Rev. Dr. Caleb R. Stetson, rector of Trinity parish, was celebrant, and the Bishop of New York pontificated. The epistle was read by the Rev. Dr. Murray Bartlett, president of Hobart College at Geneva, and the gospel by the Very Rev. Dr. Hughell Fosbrooke, dean of the General Theological Seminary; both being the heads of institutions founded under the influence of Bishop Hobart's episcopate. Two addresses were made, one by Bishop Manning and the other by the Rev. Dr. E. C. Chorley, rector of St. Philip's Church in the Highlands at Garrison and who is also historiographer both of this diocese and of the national Church.

The veteran clergyman was 82 years old last March. On a recent Sunday he conducted three services. Although not filling any pastoral charge he is among the most active of the clergy in the diocese in spite of his advanced years.

Archdeacon Forsythe has just been succeeded by the Rev. Thomas Parker as rector of Chatham, New Brunswick, after a ministry of fifty-seven years spent in one parish, a record probably unequalled in the Church in Canada or elsewhere.

After spending the past forty-two years as missionary to the Indians in Western Canada, and the past twenty-five years with the Sarcees near Calgary, Archdeacon J. W. Tims delivered his farewell message to his congregation when he conducted the annual Harvest-Thanksgiving service at Sarcee.

The Rev. F. R. B. Gibney, until recently missionary on the Blackfoot Reservation near Gleichen, will take over the work at the post from which Archdeacon Tims has just retired.

Archdeacon W. B. Longhurst was presented with a purse of gold by his parishioners on the occasion of the fiftieth anniversary of his rectorship of St. George's Church, Granby, Quebec, and his sixtieth anniversary as a clergyman in the diocese of Montreal.

Dr. Chorley's paper is to be printed in a forthcoming issue of the *American Church Monthly*. He sketched in vivid fashion the extraordinary effect which Bishop Hobart's vigorous and direct methods had upon Churchmen of that day. He died three years before Keble's famous Assize sermon at Oxford but his position and his teaching were based on the principles of the later Oxford or Tractarian movement. Dr. Chorley's paper deserves a wide reading.

Bishop Manning referred to Hobart as the "greatest Bishop that our Church in this land has known," as one whose "episcopate has been called justly the turning point of the history of the Church in this land." "It was John Henry Hobart who gave us that great watchword which sums up in a sentence our faith as Churchmen, 'Evangelical truth and apostolic Order,' and with that watchword he awoke the Church and brought it back to faith and life."

The Bishop said further: "It makes all the difference in the world whether we believe only that God sent a messenger to us or whether we believe that out of His great love God came to us Himself in Jesus Christ."

He also made this very pertinent suggestion: "If Jesus Christ is real to us we shall not be indifferent about questions of social righteousness and economic justice and unemployment, nor apathetic in the face of such a situation as that which is now casting a shadow on the integrity of our courts and on the good name of our city."

GIFTS MADE TO DR. GILBERT

When this paragraph is read Dr. Gilbert will be the junior Suffragan Bishop of this diocese. Today he concludes a truly splendid record as executive secretary of the diocesan social service commission. In a period of some ten or twelve years he has done a vast deal toward

instructing the people of this diocese what Christian social service is, and also in making known outside the Church the real concern we have in all social problems.

Last Thursday a group of friends presented Dr. Gilbert with two sets of episcopal vestments. The pectoral cross has come from former parishioners at Grace Church, Milbrook. Tomorrow at the Church of the Ascension, Mount Vernon, the Rev. Medford L. Brown, rector, Dr. Gilbert will be the recipient of an episcopal ring. The members of the Churchmen's Association, of which Dr. Gilbert is president,

the club headquarters, 130 East 57th street. On November 19th there will be a reception in honor of the Presiding Bishop and Mrs. Perry.

The New York chapter of the Society of the Companions of the Holy Cross announces seven meetings in its calendar for 1930-1931, with the Rev. Dr. James O. S. Huntington, O.H.C., the Rev. Harrison Rockwell, and Mrs. Otto Wittpen as speakers.

St. Paul's Chapel, Broadway and Fulton street, New York's oldest house of worship, will observe the 164th anniversary

MID-WEST SYNOD DISCUSSES CLERGY PLACEMENT

SPRINGFIELD, ILL.—If anyone came to the synod of the province of the mid-west with an idea the provincial system is a useless piece of machinery in the Church, he received a jolt when he heard the reports of the work being done by the various departments and the warm debate on the subject, Placement of the Clergy.

The synod, meeting October 15th and 16th, brought together eleven bishops and a large attendance of clerical and lay deputies from each of the thirteen dioceses within the province, together with a full delegation from the Woman's Auxiliary of each diocese.

The opening service was a celebration of the Holy Communion at St. Paul's Church, with the president of the synod, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, as celebrant. The business sessions were held in the parish hall of Christ Church, while the Woman's Auxiliary met in the Leland Hotel.

The work among deaf mutes is being enlarged, the Rev. F. C. Smielau now giving his full time to the care of the silent folk in eighteen cities in the Ohio dioceses, while the Rev. H. B. Waters ministers in the diocese of Michigan, and the Rev. G. C. Flick works in the Chicago, Milwaukee, and Eau Claire dioceses. An appropriation was made hoping to secure another missionary for the central part of the province.

The department of religious education has made contacts in Church schools and colleges all over the province, and particular emphasis has been placed on the work among young people through student conferences. The Crusade of Youth movement has found its way into many parishes and "prayer corners" have been established in many homes. A handbook has been issued which is of much help. The province is keenly interested and the synod voted an appropriation to meet the increasing needs.

The department of social service gave a good account of its stewardship and has planned an extension of its work under the leadership of the Rev. Almon R. Pepper, executive secretary of social service in the diocese of Ohio, who was elected chairman of the provincial department.

The report of the commission on the ministry as to placement of the clergy was presented by the Rev. E. A. Powell of Evansville. The debate on some items of the report clearly indicated a very definite feeling that the present system of filling vacant rectorships is far from satisfactory. The plan of closer relationship between bishops and vestries was advocated, it being felt that the bishop and vestry should be able to care for vacant rectorships and placement without the aid of a larger committee. The resolution looking to a rectorship limit of five or six years was voted down. The mover of the resolution stated his reason for so doing. He wanted to feel the pulse of the synod; he got the information.

The synod reflected its officers.

BISHOP ROWE SAILS FOR ALASKA

NEW YORK—Bishop Rowe sailed for a visitation of southeast Alaska on October 9th. He will visit Ketchikan, Wrangell, Juneau, Douglas, Skagway, and probably Sitka. Unless some emergency arises he does not expect to go into the interior on this visitation.



(Photo courtesy New York Sun.)
AT HOBART CENTENNIAL

LEFT TO RIGHT: Bishops A. W. Knight of New Jersey, Chauncey B. Brewster of Connecticut (retired), William T. Manning of New York, William R. Stearly of Newark, N. J., and E. Campion Acheson of Connecticut.

have given him a traveling case for vestments.

Bishop Gilbert will enter upon his new duties Wednesday morning, the day after his consecration, by confirming a class at the Church of the Ascension, New York.

ITEMS

Bishop Perry is to preach at the cathedral tomorrow morning, and to act as consecrator at the consecration of Bishop Gilbert on Tuesday morning.

Bishop Manning is to install tomorrow morning the Rev. Francis R. Godolphin as rector of St. Andrew's Church, borough of Richmond, New York City.

Bishop Irving Peake Johnson of Colorado is to conduct a noonday preaching mission in Trinity Church, New York, December 1st to 14th.

The Rev. Dr. Frank Gavin, professor at the General Seminary, is to be the preacher tomorrow morning at the Park Avenue Presbyterian Church, Dr. Adelbert Parker Fitch, pastor.

The Rev. Dr. W. C. Hicks, rector of St. Andrew's Church, Yonkers, preached last Sunday evening in the renovated St. Mark's Church, Washington, D. C. He is the noonday preacher this coming week at St. Thomas' Church, New York.

Franklin L. Coates enters tomorrow upon his new duties as organist at the Church of the Heavenly Rest.

The National Church Club for Women, an organization for all Church women of the city, announces the resumption of its social activities with a tea to be held on Wednesday afternoon, November 5th, at

of its dedication on Thursday, October 30th.

Because of the critical situation here as to unemployment the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, has announced a temporary resumption of the bread-line sponsored by him last winter and spring. The relief will be given from 44 East 29th street, a store rented for the time being. Co-operating with Dr. Ray are the City Mission Society, Dr. Brooks, rector of St. Thomas', and Dr. Darlington of the Church of the Heavenly Rest. It is planned this aid will function for about a month when the relief measures planned by the city government will be in operation.

HARRISON ROCKWELL.

THE GENERAL CONVENTION

DENVER, COLO.—The opening service of the next General Convention will be held at the city auditorium on Wednesday, September 16, 1931, instead of the usual date early in October. This alteration in the date of the convention was made in deference to the wishes of those who invited it.

There is a great saving in railroad rates if the convention is held while the usual summer excursion fares are in force. The hotel accommodations are at their maximum in the latter part of September.

An organization has been effected by the committee having the entertainment of the convention in charge, and may be addressed at 418 Exchange Bldg., which is the temporary office of the committee.

Primate Addresses Chicago Church Club Dinner Marking Fortieth Anniversary

To Use Doddridge Farm for Children —Plan Formal Opening of St. James' Cathedral

The Living Church News Bureau
Chicago, October 25, 1930]

A PLEA TO CHURCH PEOPLE EVERYWHERE to hold high the standards of Christ in the present period of trial and depression was made by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, speaking before 600 Church men and women at the Church club dinner Thursday night. The time has come, said the Primate, when the sign of the Cross must replace the dollar sign and question mark as dominant characters of the present age.

The dinner marked the fortieth anniversary of the founding of the Church Club, and Bishop Perry's first official visit to the diocese since his election as Primate.

"We are entering a new era in history of the Church and the nation," declared Bishop Perry in his address. "It is a new day we are witnessing. We realized this fact fully at Lambeth this summer. 'Witness' was the keynote of the whole conference. I think without question the report of the Lambeth Conference is the most important religious document of recent years. I urge you to read and study it; to take it seriously, as it gives the key to this new era now before us.

"The sign of our age is the sign of the question mark. No experience of mankind is escaping the searching of inquiry, of questioning. We of the Church may well welcome such inquiry. There is nothing, in my opinion, more hopeful of our age than that spirit of earnest and honest inquiry. That spirit is impatient. The modern generation of youth is impatient. Yet we shall be very patient with such impatience, knowing that good will come from it in the end.

"America has been preoccupied in laying material foundations. The answer to the question mark has been the dollar sign. The center of conversation, in our homes and in our business, has been material gain. The mind of the world has been obsessed with the making of money. Let us not scorn such. Let us not depreciate it. It is the language of a young race, dreaming and thinking of its future. At the same time, we must find the true answer to the spirit of inquiry in a spirit of self-dedication with which we are to use our material wealth."

Bishop Perry closed with a plea to hold fast during the coming months to the standards of Christ and the Church.

Bishop Stewart made a plea to put over the Church's program this fall, saying: "When the problems of unemployment, of crime, of unclothed and unfed children, of discontent, are staring us in the face as at present, it is no time to retrench, to cut budgets and reduce pledges. We must go forward."

Richard C. Coombs, past president of the Church Club, delivered the fortieth anniversary address of the club.

USE DODDRIDGE FARM FOR CHILDREN

Plans whereby the Church will have at its disposal Doddridge Farm, near Libertyville, for use this winter for children from homes destitute because of unemployment, were announced by Bishop Stewart at the Church Club dinner Thursday night, following a conference with Britton I. Budd, founder of the farm.

Mr. Budd has offered to finance the

farm for the winter and to assist in establishing there a school system so that the children sent to it may continue their schooling, Bishop Stewart said.

The Bishop Coadjutor termed the act of Mr. Budd in turning the farm over to the diocese a gracious and important one, since it will give the Church in Chicago an opportunity to assist in relieving destitute conditions among Church people of the city and community.

REV. R. E. CARR TO ST. PETER'S

Announcement was made this week of the election of the Rev. Ray Everett Carr,



NEW RECTOR

The Rev. Ray E. Carr, rector of St. Mary's Church, Park Ridge, has accepted his election as rector of St. Peter's Church, Chicago.

rector of St. Mary's Church, Park Ridge, to be rector of St. Peter's Church, Chicago, and his acceptance. He will succeed the Rev. Harold L. Bowen, who on November 1st becomes rector of St. Mark's Church, Evanston. Fr. Carr will take up his new duties shortly after December 1st.

ST. JAMES' OPENING, NOVEMBER 20

Formal opening of St. James' Cathedral, after undergoing remodeling and redecoration on the interior, will take place Sunday morning, November 2d, at the 11 o'clock service. Bishop Stewart will pronounce the opening and preach.

Approximately \$40,000 has been expended during the past four months for the interior work. The job was one primarily of decoration, the object being to brighten up what was rather a gloomy and forbidding interior. A secondary motive was the correction of unsatisfactory acoustical conditions. Professor Watson of the University of Illinois was largely instrumental in finding the means to remedy the acoustical conditions.

The decorative scheme on the walls around the entire nave and transept is in low tones of terra cotta and gray and is very effective. The electrical fixtures also have been relocated and redecored, and new fixtures added at the entrance to the chancel. The woodwork, including pews, has been done over in a light gray.

ZONE MEETINGS ARRANGED

Plans have been completed by the department of ways and means for a series

BISHOP GRISWOLD'S CONDITION CRITICAL

Chicago, October 28th—Bishop Griswold rallied slightly this morning from a sinking spell which he had late yesterday. He is said by his physicians to be slowly growing weaker.

CHICAGO, October 25th—(Special)—Bishop Griswold, who has been critically ill at the Evanston hospital for the past ten days, is slowly growing weaker, Dr. Dwight F. Clarke, attending physician, reported today. His heart action is more labored and heart attacks are becoming more frequent.

Only a marvelous will-power and faith have kept the Bishop alive, Dr. Clarke admitted. The physician has not yet given up hope that the Bishop will survive but he said the outcome is very doubtful.

Throughout the week the Bishop's condition has fluctuated; one day he would show signs of improvement; the next, signs of depression. Thursday afternoon, the Presiding Bishop visited him and spent a few minutes in conversation. The Primate said Bishop Griswold seemed cheerful. Bishop Stewart took the Communion to his Diocesan Wednesday morning.

Dr. Clarke expects the turning point in the Bishop's condition will be reached within forty-eight hours.

of nine zone meetings during November on the program of the diocese and national Church. Bishop Stewart, the Rev. Stephen E. Keeler, chairman of the department, and Dr. Edwin J. Randall, diocesan secretary, will be speakers:

Zones 1 and 3, West side and Northwest: Epiphany Church, November 4th.

Zone 2, West suburban: Grace Church, Oak Park, November 21st.

Zones 4 and 5, North side: St. Peter's, Monday, November 24th.

Zones 6 and 7, Evanston and North Shore: St. Mark's Church, Evanston, November 25th.

Zones 8, 9, 10, 11, and 12, South side: Church of Redeemer, November 13th.

Zone 13, parishes on the "Q": St. Paul's, Riverside, November 14th.

Zones 14 and 15, Northern deanery: Trinity, Aurora, November 3d.

Zone 16, Northern deanery: Emmanuel, Rockford, November 10th.

Zones 17 and 18, Southern deanery: Christ Church, Joliet, November 7th.

A conference of clergy of the diocese was held at St. James' Community House, Thursday afternoon before the Church Club dinner on the program. Bishop Perry and Bishop Stewart spoke. A laymen's conference also was held at the Hotel Sherman the same afternoon.

REV. S. J. MARTIN DECLINES CALL

The Rev. Samuel J. Martin, priest-in-charge of St. Edmund's Church (colored), Chicago, has declined a call to be rector of St. Mary's Church, Washington, D. C. After a conference with Bishop Stewart, Fr. Martin decided to remain in Chicago.

At St. Edmund's, Fr. Martin has done a splendid piece of work. He went there about two years ago and under his guidance the church has grown rapidly.

NEWS NOTES

Dr. Larkin W. Glazebrook, field representative of the National Commission on Evangelism, is holding a series of meetings over the diocese with much success.

The Church Home for Aged last week celebrated its fortieth anniversary.

Bishop Weller of Fond du Lac was the speaker before the October meeting of the Catholic Club of Chicago at St. Ann's Church, speaking on Sacrifice.

Philadelphia is Host to Twelfth Provincial Synod of Washington

Bishop Garland Pays Tribute to Bishop Darlington—Missionary Mass Meeting Held

The Living Church News Bureau
Philadelphia, October 25, 1930

ONE OF THE LARGEST ASSEMBLAGES of clergy and laity of the Church which has met in Philadelphia in many years met this week, when the bishops and other representatives from the dioceses of Washington, Virginia, Southern Virginia, Southwestern Virginia, West Virginia, Maryland, Easton, Delaware, Pittsburgh, Erie, Bethlehem, Harrisburg, and Pennsylvania came to this city for the twelfth provincial synod of Washington.

The Very Rev. D. Wilmot Gateson, dean of the pro-Cathedral of the Nativity, Bethlehem, conducted the opening service, which was held in Holy Trinity Church on Tuesday afternoon. An address of welcome to the delegates was made by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, in which he paid tribute to the late Bishop Darlington of Harrisburg, former president of the synod.

The Rt. Rev. John C. Ward, D.D., Bishop of Erie, acted as president *pro tem.* during the synod, and presided at all the ceremonies.

DINNER AND MISSIONARY MASS MEETING HELD

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and Hon. George Wharton Pepper, former United States Senator and prominent layman, were the speakers at a dinner and missionary mass meeting, which was held at the Penn Athletic Club on Tuesday evening, and at which the delegates were the guests of the diocese of Pennsylvania.

Speaking of the Church's Advance Work Program, former Senator Pepper laid particular emphasis on the fact that in order to raise the amount needed for missions, it would first be necessary to arouse the people's interest in the work to such an extent that they would be unable to hold back their money.

Bishop Freeman, in an interesting way, told of many of his experiences in England during the past summer.

Dr. Charles E. Beury, president of Temple University, introduced the speakers.

ELECTIONS HELD

At a special meeting of the synod held Wednesday morning, the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, was elected president to succeed the late Bishop Darlington.

Bishop Garland of Pennsylvania was re-elected provincial delegate to the National Council, and the Rev. Thomas J. Bigham of Pittsburgh was re-elected secretary of the synod.

COMMISSION ON RELIGIOUS EDUCATION

The Church has taken the wrong course in attempting to appeal to young people, is the belief of Coleman Jennings of Washington, D. C., associate secretary for college work of the National Council, who was the principal speaker at the meeting held for the purpose of discussing religious education. Church leaders, he said, are coming to be regarded as "moral policemen" by the younger generation, and he urged Church workers to issue a challenge to the idealism of young people.

The delegates were entertained at luncheon on Wednesday at Old Christ Church, where a service was also held by the rector, the Rev. Dr. Louis C. Washburn.

INDUSTRIAL PROBLEMS DISCUSSED

Spencer Miller, Jr., consultant on industrial relations of the National Council, and John A. Phillips, president of the Pennsylvania Federation of Labor, addressed the session on the Relations of the Church to Industrial Problems.

Following the afternoon meeting on Wednesday, the members of the synod were entertained by the Bishop and Mrs. Garland at tea and a reception at the Warwick.

MASS MEETING ON RURAL WORK

An account of the work being done in the country sections of the province was given at a mass meeting on rural work, which was held in Holy Trinity Church on Wednesday evening. The Rev. Churchill J. Gibson of Richmond, Va., and the Rev. George B. Gilbert of Middletown, Conn., were the speakers. The Rev. Dr. F. D. Goodwin, vice-chairman of the Commission on Missions, presided.

An appeal was made for greater support of the rural churches and missions by the more firmly established city churches.

MEETING OF WOMEN'S ORGANIZATIONS

A demonstration of the social service work being done by the Pennsylvania branch of the Woman's Auxiliary was presented by Mrs. J. Willis Martin at a joint session of all the women's organizations of the province. Mrs. Marceline Adams, provincial president of the auxiliary, presided. The other speakers were Deaconess Maria Williams of Florida, Mrs. Theodora K. Wade of New York, and Miss Esther Fyfield.

H. Lawrence Choate, national president of the Brotherhood of St. Andrew, addressed the women's meeting, under the auspices of the Daughters of the King. Miss Lillian Soper and Mrs. Rose Ames, national president, also spoke.

The Church Periodical Club, with Mrs. A. F. Kempton presiding, and the Girls' Friendly Society, with Miss Lydia West presiding, also held meetings.

All women delegates to the synod were the guests, on Wednesday evening, of Mrs. George Woodward, president of the Pennsylvania branch of the Woman's Auxiliary, at her home in Chestnut Hill.

CLOSING SESSIONS

Reports of the commissions on social service, rural work, missions and evangelism, and the adoption of resolutions urging that the problem of unemployment be given more attention from the pulpit and by laymen in the contact with employers, were the subjects treated at the concluding sessions of the synod on Thursday.

Unemployment relief was emphasized both in the report on social service presented by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, and in a special resolution presented by John Weldon, lay delegate from Wilmington. Both actions urged the exercising of a spirit of cooperation on the part of employers and corporations with their "brothers in labor."

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who spoke on evangelism, declared that to be successful, the spirit must be stressed, clothed with personality. Evangelism from the viewpoint of the Brotherhood of St. Andrew was described by H. Lawrence Choate as being personal in essence.

An appeal that more attention be given to the rural work of the Church, was made by the Rev. Myron B. Marshall of Halifax, Va.

A resolution, proposed by the Rev. Walter B. Stehl of Hagerstown, Md., providing that more information about the work of the Church be given the members of the Church during the ensuing year, was unanimously adopted.

Mrs. Marceline Adams, provincial president of the Woman's Auxiliary, presented a message from that body, with a plea that each diocese do its utmost toward the raising of its quota for the missionary maintenance work of the Church.

A resolution to that effect was presented by W. W. Finn of Philadelphia, and adopted.

NEXT MEETING IN 1932 IN PITTSBURGH

No meeting of this synod will be held next year, owing to the triennium of the General Convention. The next meeting of the provincial synod will be held in Pittsburgh, in 1932.

ELEANOR ROBERTS HOWES.

LAY READERS IN AUSTRALIA

NEW YORK—The Rev. H. E. Hyde, an English clergyman who served for some years as a lay reader in Australia, had among his flock in his last parish a man who had been baptized years before but was in a fanatic or demented state of mind in which he thought that nothing could "save" him but being baptized again. Mr. Hyde declined repeatedly but the man continued urging. At last, just a few days before Mr. Hyde was to leave to enter a theological school, he had returned late at night and was crossing the yard from his stable to his house when a shot was fired, missing him but coming close enough to shatter his lantern. Next day the fanatic admitted having fired the shot, but convinced the policeman that he was only shooting at cats.

Mr. Hyde, departing, impressed upon his successor if the man asked for baptism to do it at once. What happened between them cannot be known, for not long after the new lay reader was shot and instantly killed as he was walking around his house, and when the policeman went to arrest the man he was greeted with a shot that pierced his left arm, and in defense he shot the man.

The Church in Australia makes much use of lay readers, not often so dramatically. One seldom meets an Australian priest who has not served first in that capacity, and many settled parishes today were started by laymen when the people were pioneering and could not afford to pay a priest even if one had been available. The lay readers are of two kinds, those who work at other occupations during the week and give their time for services on Sunday, and those who give all their time to the work and receive a salary for it. The priest may have a parish of several thousand square miles with perhaps twenty or thirty centers where services are held. He tries to go to each place as often as he can, and between times the lay readers carry on. In one diocese there are three times as many lay readers as priests.

American Federation of Labor Holds Annual Convention in Boston

Bishop Sherrill Holds First Confirmation Service—Episcopalian Club Holds Fall Meeting

The Living Church News Bureau
Boston, October 25, 1930

THE AMERICAN FEDERATION OF LABOR, holding its annual convention in Boston early in October, was represented in certain Boston pulpits on October 12th. Lack of space has prevented earlier mention of this effort, promoted by the social service commission of the Federal Council of Churches, to bring about a better understanding between the labor movement and organized religion. William Green, president of the labor federation, spoke in Trinity Church at the evening service.

Harvey C. Frenning, president of the Oil Workers' International and a special commissioner of labor in California, was the speaker in St. Paul's Cathedral on the same Sunday evening. Mr. Frenning took the place of Spencer Miller who was unable to be in Boston. The pressing unemployment problem was taken by Mr. Frenning for his subject.

EPISCOPALIAN CLUB MEETS

The Episcopalian Club of Massachusetts, holding its fall meeting and dinner in the Copley Plaza Hotel last Saturday evening, welcomed as speakers Charles D. Dallas, president of the National Federation of Church Clubs; Bishop Sherrill; Bishop Babcock; and Bishop Dallas. Bishop Sherrill was of course the guest of honor at this gathering of laymen just three days after his consecration as Bishop of Massachusetts. Other guests were the delegates to the conference of the National Federation of Church Clubs of the United States which had just closed its sessions occupying two days.

C. S. L. MEET AT STOUGHTON AND AT NEWBURYPORT

Trinity Church, Stoughton, and St. Paul's Church, Newburyport, have been hosts during the past week to two large annual meetings of the women's division of the diocesan Church Service League. On Wednesday the southeastern district meeting was held in Stoughton under the direction of Mrs. Albert L. Sylvester, vice-president; the northeastern district meeting was held on Friday in Newburyport under the leadership of Mrs. Edward V. French, vice-president. Delegates from many parishes gathered on these two occasions and joined in programs which included a service of corporate Communion, reports, luncheon, and a series of afternoon addresses of which the main were those by Miss Eva D. Corey, president, and the Rev. Dr. John W. Chapman recently retired after forty-three years of missionary work in Anvik, Alaska.

BISHOP SHERRILL HOLDS FIRST CONFIRMATION

Bishop Sherrill held his first confirmation service in the Church of Our Saviour, Brookline, last Sunday morning. This parish is the one to which he went as rector after his return from duties as a chaplain overseas during the war. Candidates from All Saints', Brookline, and from the Church of the Advent, Medfield, were presented together with those from the Church of Our Saviour.

RECTOR INSTITUTED AT WALTHAM

The Rev. George O. Ekwall was instituted rector of Christ Church, Waltham, by Bishop Sherrill on last Sunday evening. The Rev. George O. Ekwall succeeds as rector, the Rev. Francis E. Webster whom he assisted in parish work before the latter's resignation.

MEMORIAL GIFTS AT ST. LUKE'S, CHELSEA

Four gifts were dedicated by Bishop Babcock last Sunday morning in St. Luke's Church, Chelsea, on the occasion of an episcopal visitation for the purpose of holding a confirmation service. The four gifts were a large United States flag given in memory of her daughter by Mrs. Martha Uhl; a church clock in memory of Mrs. Mary J. Hosking, given by her son, W. C. Hosking; the tiled floor of the chancel given in honor of Mrs. Mary R. Penny, one of the oldest living communicants of the parish, by her son, Arthur W. Penny; and a Book of Remembrance, the gift of the parish itself.

MISCELLANEOUS

With the installation of four ornamented wall lights at the rear of St. John's Church, Jamaica Plain, the interior electric lighting fixtures are now complete. All of these bronze fixtures are the gift of John H. Wilson as a memorial to his mother, Mrs. Bessie Wilson, in whose memory a pair of eucharistic lights were placed on the altar by her son several years ago. The same donor gave the chancel flooring of English tiles in memory of his sister, Amy W. Wills, five years ago.

Two classes on the Social Principles of Jesus are being held in Trinity Church, Concord. That for men began last Sunday at 5 P.M.; that for women began on Tuesday at 10 A.M.; they will continue for twelve meetings. Walter Rauschenbusch's handbook is being used by the rector, the Rev. Smith O. Dexter, as the basis of the class meetings; these latter are open to all members of the parish and to any townspeople caring to come.

The cathedral class in Personal Religion, conducted by Dean Sturges will begin on November 7th and continue on Fridays at 11 o'clock during the winter.

The class in the appreciation of music, an offering by St. Paul's Cathedral, will begin on November 7th at 8 P.M. and continue for six Friday nights.

A favrile glass window in memory of Elizabeth Winchester Fay was dedicated in St. Mark's Church, Southborough, on the second Sunday of October.

Deaconess Henrietta R. Goodwin who has joined the staff of Emmanuel Church, Boston, conducted the first session of a Bible class last Sunday with the intention of appealing in particular to women in professional or business life. This Bible class will continue on Sundays at 5 P.M.

The Catholic Club of New England were the guests of the Rev. Glenn Tilley Morse, rector of All Saints' Church, West Newbury, October 13th, when the Rev. Julian D. Hamlin, rector, Church of the Advent, Boston, spoke on the Lambeth Conference.

The Rev. William M. Bradner, executive secretary of the diocesan department of religious education, opened the preaching service on Boston Common last Sunday afternoon. These services, under the auspices of the Greater Boston Federation of Churches, will continue while fair autumn weather lasts.

ETHEL M. ROBERTS.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, October 24, 1930

THE PUBLISHED RESULTS OF THE CENSUS of 1930 reveal some facts that will doubtless be surprising to many people. We, in Long Island, have been acutely conscious for years of a great increase in population, and consequently its missionary responsibility; but perhaps even some of us will be surprised.

More than half the population of the city of New York is in Long Island. To be exact, fifty-two and three-quarters per cent of the city's inhabitants live in the boroughs of Brooklyn and Queens.

The population of the diocese of Long Island is 4,147,184, and is exceeded by only eight states. It is to be remembered that the diocese of Long Island is territorially the smallest but one in the American Church. It has 1,373 square miles, and Rhode Island has 1,306. Is Long Island the most densely populated diocese in the American Church?

These facts have a bearing on the life of the Church in this diocese. They indicate the tremendous local missionary problem which faces us. The Church extension work that is to be done in this diocese is of enormous proportions, and if only its magnitude could be brought home to all our people they would doubtless find it a most inspiring challenge.

"THE KING OF KINGS"

Under the auspices of the cathedral, the film "The King of Kings" will be shown three times in the auditorium of the high school in Garden City two afternoons and one evening. It is free to children, and all children of Garden City have been invited. Adults are asked, but not required, to pay fifty cents. "Our aim," says Dean Sargent, in his weekly leaflet, "is that every child in Garden City and vicinity, regardless of his religious background, shall share in the benefit of this reverent and helpful portrayal of our Blessed Lord's life."

MEMORIALS

At St. Andrew's Church in Brooklyn, the Rev. J. H. Sydney Dixon, rector, a number of memorial gifts have been blessed this fall: Candlesticks and chancel lights, handsome new books for altar and chancel, and other gifts.

FORUM FOR DISGUSTED VOTERS

The Church of the Holy Trinity, Brooklyn, announces a Sunday evening forum "for disgusted voters." The question before the forum will be "Which Is the Hopeful Opposition Party in New York?" Miss Marjorie Dorman, candidate for State Assembly, will speak for the Socialists, and Arthur J. Harrison, candidate for the same office, will speak for the Republicans. Questions will be answered and there will be a chance for three-minute speeches from the floor.

PRESENT RELIGIOUS DRAMA

The Yoke, a religious drama by Miriam D. Cooper, which was presented in a large hall in Brooklyn last spring, has lately been repeated in two other centers, Jamaica and Flushing, in each case under the patronage of a group representing a number of adjoining parishes. The drama is a beautiful one, with a strong religious appeal, yet simple in its setting and with but few characters. It is presented by a group of young people of the diocese, primarily for its own worth, but partly as a demonstration of the value of religious drama as a method of teaching. It has

been sponsored by the diocesan educational board, and the proceeds have been devoted to daily vacation Bible school work, and the providing of scholarships at summer conferences.

CHURCHWARDEN SUFFERS ASSAULT

Great indignation has been aroused by the assault committed by unknown miscreants upon Dr. William S. Hubbard of Brooklyn, in the vestibule of his own home shortly after midnight when the doctor had returned from a meeting. He was made unconscious so suddenly that he is

CONSECRATE NEW CHURCH AT AKITA, JAPAN

AKITA, JAPAN—St. Saviour's Holy Catholic Church was consecrated on Sunday, October 5th, by the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku. A procession of clergy formed at the new church entrance and walked to the old church where a short form for the removal of the consecration was read by the Bishop. Upon their return to the entrance of the newly constructed church the crucifer knocked with the cross upon the door

later, of several of the other foreign priests-in-charge, including our present Bishop, some \$11,000 was raised for the ferro-concrete gothic building. To the present priest-in-charge was given the privilege of superintending the erection of the building, which responsibility fell considerably upon his assistant, Fukushima Mori.

During the consecration two evangelistic movements were held in Akita, both of which are in their second year of a three-year program: the Kingdom of God Movement, and the Three Years Evangelistic Campaign of the Holy Catholic Church in Japan (Kyoryoku Dendo). The Kingdom of God Movement, formerly called the Million Souls Campaign, of which the Rev. Dr. T. Kagawa is the leader, is a united effort of almost all the Protestant Churches in Japan. We, chiefly through the Church Missionary Society, have a small share in it but the movement is practically carried on by the genius and truly Christian greatness of Dr. Kagawa.

The other movement, of which the Rev. T. Sugai of Tokyo was the preacher, was held in our new church and was very well attended.



JAPANESE CHURCH CONSECRATED

Exterior view of the new St. Saviour's Holy Catholic Church, Akita, Japan, consecrated on October 5th.

unable to give any account of the matter. He was badly bruised and lacerated about the head and face, and suffered a fracture of the jaw; and has been a patient in St. John's Hospital for a week. Dr. Hubbard is a Churchman of note, is a churchwarden of St. Mary's, Brooklyn, and chief of medical service in St. John's Hospital.

CHAS. HENRY WEBB.

CUPPRESENTEDTO BISHOP HARE RETURNED TO SOUTH DAKOTA

SIOUX FALLS, S. D.—Dr. Hobart A. Hare of Philadelphia, only son of the first Bishop of South Dakota, recently sent to the Rt. Rev. Hugh L. Burleson, D.D., the present Bishop, the silver loving cup presented to Bishop Hare by friends in the episcopate at the General Convention in Washington, 1898. Dr. Hare felt that the cup should be permanently in a place which his father loved and where it would be valued and cared for. Bishop Burleson and his advisers unanimously agreed that the logical custodian of the cup was All Saints' School, which Bishop Hare founded and which was his home in the last twenty-four years of his life.

A suitable case will be provided and the cup will hereafter stand under the portrait of Bishop Hare in All Saints' School.

CHURCH AT ELIZABETH, N. J., TO OBSERVE ANNIVERSARY

ELIZABETH, N. J.—On Sunday, November 2d, at the 10:30 A.M. service, Grace Church will celebrate its eighty-fifth anniversary with a solemn celebration of the Holy Communion in commemoration of all the faithful departed. The sermon, which will be of an historical nature, will be preached by the rector, the Rev. Harold J. Sweeny, who begins his fifteenth year of service to the parish.

Eighteen new memorial windows, made by Franz Mayer of Munich, will be dedicated, also a new marble altar and reredos given by Mr. and Mrs. E. B. Sexton of New York City. The altar is in memory of Mrs. Sexton's mother, who was a founder of the parish in 1845.

and the Bishop and clergy were admitted by the vestry. Upon the conclusion of the usual service and a short address by the Bishop, letters and telegrams of congratulations were read by Dr. Sato, a member of the vestry. The priest-in-charge, the Rev. Norman S. Howell, read the shortened form for Morning Prayer following which the Bishop celebrated the Holy Communion, assisted by the Rev. Peter H. Yamamoto, a deacon, as epistoler, and the Rev. Charles H. Evans, formerly priest-in-charge, as gospeler.

A memorial lectern was blessed, the gift of the sisters of the Rev. Edward P. Hart, rector for thirty-two years of St. Mark's Church, Rochester, and uncle of Gaylord Hart Mitchell, for whom the first kindergarten in the American Church Mission was named.

In memory of his son, Masaaki Kawaii, T. Kawaii, a non-Christian, gave a beautiful

Interior view of St. Saviour's Church, consecrated by Bishop Binsted on October 5th.



ful Communion rail. The son died April 26th of this year after a long illness.

A brass processional cross was given by the Church school of St. Michael's and All Angels' Home for crippled colored children, Philadelphia, the Rev. John A. Howell, rector.

The parish of St. Saviour's Church was founded by the Rev. W. F. Madeley some thirty years ago. Through the efforts, first, of the Rev. Charles H. Evans, and

Program of the Church in a Parish were outlined by the Rev. Francis B. Wakefield, Jr., rector of St. Mark's Church, Palatka, assisted by the Rev. Messrs. William S. Stoney of Holy Trinity Church, Gainesville, and William Alfriend of St. John's Church, Tallahassee. The Object was well presented by the Rev. Thomas A. Schofield, diocesan missionary in West Florida. Following the presentation of the Advance Work Program by the Rev.

Ambler M. Blackford, associate in St. John's parish, Jacksonville, a general round-table discussion brought forth much helpful suggestion, the most notable being an impassioned appeal, on behalf of the Rev. Harris Mallinckrodt, rector of St. Peter's Church, Fernandina, for a more challenging use of the preaching ministry of the Church. Plans were made for the 1930-1931 campaign for the program of the Church.

CALIFORNIA MEMORIAL HALL DEDICATED

SAN DIEGO, CALIF.—Overlooking the Pacific Ocean on the windward slope of Point Loma which protects San Diego harbor, Wallace Memorial Hall was dedicated on October 5th, for the use of Trinity Mission. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, dedicated the edifice as a memorial to the



MEMORIAL HALL DEDICATED

The new Wallace Memorial Hall, for the use of Trinity Mission, San Diego, Calif., recently dedicated.

Rev. Dr. George Wallace, who founded Trinity Mission in 1921.

In the service of dedication Bishop Stevens was assisted by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, the Rev. Charles L. Barnes, dean of the convocation of San Diego, and the Rev. John B. Osborn, vicar of the mission. A unique feature of the service was the singing of the Temple choir of thirty voices from the Elks Lodge of this city. With the furnishings, the hall cost \$6,000.

BISHOP MORRIS LEAVES CANAL ZONE

ANCON, C. Z.—The Rt. Rev. James Craik Morris, D.D., who recently resigned his charge as Bishop of the Panama Canal Zone, upon returning to the Isthmus from the Lambeth Conference was kept busy from the hour of his arrival on September 8th to the very last day before his departure on the 11th for New Orleans, whither he has gone to assume charge of the diocese of Louisiana to which he was elected during the past summer.

Bishop Morris' departure from the Panama Canal Zone has occasioned a tremendous loss to the district, felt not only by the clergy and their several congregations, but also by the numerous individuals from among other communions who recognized his influence and leadership in religious and social circles, and by the community in general.

The fact that the Presiding Bishop has requested Bishop Morris to continue episcopal oversight in this district until the meeting of the next General Convention when his successor will be elected is cause for intense satisfaction throughout the Isthmus.

WORK OF PRIEST AT MOSUL, IRAQ.

NEW YORK—The Rev. John B. Panfil is the Church's representative in Mosul, Iraq. His work is supported in part by the Good Friday Offering and in part by the Assyrian Relief Committee. In a report on his work, under date of September 14th, he says:

"Medical relief in the Assyrian villages is one of the most important ways to save the Assyrians from annihilation. It takes much of my time and energy. The Assyrians were not settled in the best villages of Iraq. They were given all the abandoned villages. These villages, generally having two or three springs or a little stream of water, are mostly located in low lands. Ponds formed near the village are the breeding ground of mosquitoes. Their original inhabitants, Kurds or Yazidies, seeing their children attacked by a strange fever, ran away and left such villages in ruins. The Assyrians, because no other places were available at

the time, were settled in such villages.

"They suffer now; in some villages not one man or woman or child is free from enlarged spleen. In other villages no small children are to be found, no births are registered.

"The government has doctors in large towns—but leaves the villages to themselves. Two years ago the Near East Relief provided funds, \$10,000, to fight malaria in these villages. This year we were left to our own resources. I had \$200 to bring help, medicine, and encouragement to about fifty villages noted as infested with malarial mosquitoes.

"Our help consists in going with an Arab doctor and an Armenian nurse to such a village; to give injections to every one attacked with malaria and order him to drink, twice a day, quinine solution. Sometimes we treat as many as 200 persons in a day and inject 100 needles. Kurds and Yazidies have to be refused when our medicine supply gives out. We saved hundreds of children from death. Generally three injections are sufficient for the disappearance of the spleen.

"My house is filled with people, and my desk with letters, requesting me to come to their villages. Sometimes I wonder what am I, a priest, a teacher, or a doctor or engineer? You have to be everything, when working among people condemned to a slow death. We succeeded in six villages in driving out the malaria, mostly by ordering the ponds to be dried and forbidding the planting of rice near the houses. The Protestant churches of Switzerland sent me 2,000 rupees for fighting malaria during the last two hottest months of July and August. Captain Rassam and Admiral Hall, eye-witnesses, also have promised to start a campaign in England. We hope that with such united efforts we shall be able to alleviate to a certain extent the misery of the poor Assyrians, and give them back their little children healthy and safe from the killing malaria."

London Calling!

IT IS with great joy that we have to inform our Anglo-Catholic friends in the U. S. A. that

THE
LADY HENRY SOMERSET HOMES
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are now amalgamated with

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THE COTTAGE HOMES at Duxhurst (bearing her name) were perhaps the crowning joy of her life.

HERE in the heart of the beautiful Surrey country is a Colony of Cottage Homes, complete with a beautiful little Church, where children from poor homes, no homes, or otherwise destitute, rescued for Christ, may be given that priceless joy of REAL HOME of which they have been robbed through no fault of their own.

They are all brought up to be practising English Catholics

IF YOU could see the little thatched cottages, each housing about twelve children with their own "mother" (the matron), you would be impelled to help us build many more on the fields around which are ready for our development.

WILL ANY BENEFACTOR
BUILD AND NAME A COTTAGE AT DUXHURST SO THAT MORE OF CHRIST'S LITTLE ONES MAY KNOW THE JOYS OF HOME WHICH YOU PRIZE SO MUCH?

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BISHOP OF MINNESOTA
ASKS FOR COADJUTOR

MINNEAPOLIS, MINN.—A special meeting of the council of Minnesota has been called by Bishop McElwain to meet in St. Mark's Church, on Tuesday, December 16th, to act upon the request of the Bishop for the election of a coadjutor, for the reason of extent of diocesan work. If the request is granted and the necessary consents of the bishops and standing committees are received, the election will take place at the council meeting to be held next spring.

MEETING OF
SOUTHWEST PROVINCE

LITTLE ROCK, ARK.—The thirteenth synod of the province of the Southwest, held in Christ Church, was an event of unusual educational interest, and the program was replete with Christian inspiration. A spirit of true brotherhood permeated the three days' session, October 21st to 23d, and the note of advancement and progress was sounded by each and every speaker.

The opening service was held in Christ Church, the Rt. Rev. W. T. Capers, D.D., president of the synod, being the celebrant at the Holy Communion service, and the Most Rev. James De Wolf Perry, D.D., Presiding Bishop, being the gospeller. Bishop Perry delivered a masterly sermon upon the subject of Christian Unity.

The attendance at the synod was the largest for a number of years, there being in excess of 300 bishops, other clergy, and lay men and women registered for the meeting. Along with the meeting of the synod there was a meeting of the provincial organization of the Woman's Auxiliary and the Daughters of the King. Also a meeting of the student pastors, working in connection with the students in the colleges and universities within the province.

Many of the general Church workers were in attendance and added much to the interest of the synod. Among those who had a place on the program were Leon C. Palmer, of the Brotherhood of St. Andrew's; the Rev. Robert P. Frazier of the Field Department of the National Council; the Rev. Dr. Thomas R. Ludlow, of the national department of Religious Education; the Rev. W. Brooks Stabler, college work secretary of the National Council; and Miss Edna Beardsley, assistant executive secretary of the Woman's Auxiliary.

Two addresses that were filled with power and that radiated enthusiasm were delivered by laymen, one by F. S. C. McFadden, of Beaumont, Tex., upon the subject, The Layman in Relation to the Church; and the other by W. W. Winne, of Denver, Colo., on the Layman's Responsibility for the Finances of the Church.

The work of Bishop Demby among the Negroes of the province came in for a great deal of favorable comment, and upon motion of Bishop Wise an item of an additional \$600 to be used at the discretion of the Bishop was placed in the budget. Items of \$1,200 for religious education, and \$500 for the work of the young people in the province were also added to the budget.

It was voted to hold the next synod in October, 1932, in St. Louis. Next year being General Convention year there will be no meeting of the synod. The Rev. Claude W. Sprouse of Houston, Tex., was elected representative to the National

Council, after the Rev. Dr. W. P. Wittsell had been reelected but asked to be relieved on account of press of other duties. The Rt. Rev. W. T. Capers, D.D., continues for another two years as president of the synod by reason of his election to a three-year term in 1929.

WASHINGTON PREPARES FOR
DIOCESAN PREACHING MISSION

WASHINGTON—A quiet day for the clergy of Washington was held at Washington Cathedral on Friday, October 31st, in preparation for the diocesan preaching mission which will begin on November 16th, and continue until November 23d. The quiet day was conducted by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and by the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio.

In preparation for the preaching mission, the Rev. Samuel Shoemaker of New York City, who was to have been one of the missionaries but had to withdraw because of pressure of work in New York, addressed the meeting of the clericus, held recently, on personal evangelism.

The Rev. Dr. G. Freeland Peter, canon and chancellor of Washington Cathedral, has been appointed chairman of the subcommittee on the opening meeting of the mission to be held in Constitution Hall, D. A. R., on Sunday, November 16th, at 4 p.m. A vested choir, made up from choirs of Episcopal churches in the city, will lead the singing. This service is open to the public and will be broadcast over WMAL as the cathedral preaching service that afternoon, the cathedral choir being present and Bishop Freeman presiding. The addresses will be given by the Rt. Rev. R. E. L. Strider, D.D., Bishop of West Virginia, and Dr. William C. Sturgis, who has charge of the lay conferences at the College of Preachers.

CHURCH AT ST. PAUL, MINN.
TO MOVE

ST. PAUL, MINN.—Owing to improvements and extension in the city, it has been found necessary to use the ground upon which now stands Christ Church, of which the Rev. W. S. Howard is the rector. The parish has accepted the proposition of the city for the purchase of their property, and will move to another site. They will have the use of the property over Christmas, and then will have to the 15th of January to salvage whatever they wish of the property and its contents.

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for 1931 will be published the early part of December. If you contemplate changing your address before that date, and wish to have your new address appear in the clergy list, we would suggest that you notify the editor of the ANNUAL, without delay, using the blank below.

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INFORMATION FOR THE LIVING CHURCH ANNUAL

Date

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CHURCH AT EL PASO, TEX., HAS ANNIVERSARY

EL PASO, TEX.—The Church of St. Clement recently celebrated its sixtieth anniversary. The church in 1870 was a little adobe structure which stood in the town of "Franklin," a settlement of a few huts which squatted on the north bank of the Rio Grande.

St. Clement's is now a parish of more than one thousand communicants in the city that has since become El Paso. The present rector is the Rev. C. H. Horner.

FONT DEDICATED IN CHRIST CHURCH, INDIANAPOLIS

INDIANAPOLIS, IND.—A marble and bronze font was recently dedicated in Christ Church in memory of Margaret Ridgley. Cram and Ferguson, of Boston, erected



FONT DEDICATED

The memorial marble and bronze font recently dedicated in Christ Church, Indianapolis, Ind.

the font, the symbolism of which relates to the life of our Lord, St. John the Baptist, and the Christian Church. The bronze font cover terminates with a statue of the youthful figure of St. John the Baptist, and is the work of John Angel, the English sculptor.

The base on which the font rests is decorated with the quatrefoil and the mystic rose, both symbolical of our Lord. On the pedestal on which the bowl of the font rests are eight medallions bearing symbols.

The font was given by the family of Miss Ridgley.

YOUNG PEOPLE OF NORTH CAROLINA HOLD CONVENTION

WINSTON-SALEM, N. C.—That the Young People's Service League in North Carolina is full of life and energy, and is doing excellent work for the Church, was manifest at its annual convention held October 17th to 19th. It began with a banquet at the Robert E. Lee Hotel on Friday night. Then followed a short pageant, illustrating the purpose of the league, and the evening closed with an address by Bishop Penick in preparation for the Holy Communion. Saturday, at 7:30 A.M., all the delegates assembled in St. Paul's Church for the corporate Communion. The morning session was devoted to reports and elections, and then the convention divided into a number of discussion groups. The convention closed Sunday morning with the installation of the new officers and a sermon by the Rev. Capers Satterlee of Clemson, S. C.

CONDITIONS IN MEXICO

MEXICO CITY, MEX.—The Church property in Cuernavaca, under the direction of the Rev. Miguel Camara, has been completely renovated. In 1912 the city confiscated the church and destroyed it in order to make a market place and no compensation was given. The rectory was abandoned and was in ruins when the Rev. Mr. Camara was sent there. He has turned the sala into a most attractive little chapel, making a churchy entrance on the street front. The rest of the house has been made habitable and at the expenditure of very little money, but much hard work.

The church building in Jojutla is in ruins and will have to be rebuilt. The house is unsafe to live in and the Rev. Luis Y Caballero has had to rent rooms in another part of the town. Jojutla has a most disagreeable climate. It is very hot most of the year and in the dry season the days are hot and the nights most cold. It is in the center of the rice district and so mosquitoes and malaria abound. The drinking water is alkaline, unpalatable, and gives intestinal troubles. Much could be done to improve the sanitary conditions. Most of the clergy who have been sent there have left with broken health. The Rev. Mr. Caballero is now in Mexico City to be cured of a bad case of pernicious malaria. If the work is to be continued a decent, livable house must be provided. This will cost \$2,000.

PARISH AT AMSTERDAM, N. Y., OBSERVES 218TH ANNIVERSARY

AMSTERDAM, N. Y.—October 25th was the 218th anniversary of the founding of the Queen Anne Chapel, Amsterdam, from which the present St. Ann's Church is descended. The parish celebrates annually the founding of the old chapel in 1712, and this year held a parish dinner on October 24th, at which the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, was the speaker and guest of honor. Bishop Oldham spoke on the Lambeth Conference; and, it being the eighth anniversary of his consecration, a cake with eight candles was presented to the Bishop.

The Rev. Dr. Edward T. Carroll, rector of St. Ann's, has spent his entire ministry of some thirty years in this parish.

RUSSIAN SERVICE HELD IN PARIS CATHEDRAL

PARIS—Before an assembly estimated at 2,500, a Russian vesper service was given at the American Cathedral Church of the Holy Trinity, Sunday night, October 12th, under the presidency of the Most Rev. Eulogius, Metropolitan of the Russian Orthodox Church in western Europe, and with the assistance of the celebrated Kedroff quartet and the student choir of the Russian Theological Academy.

The Very Rev. Frederick W. Beekman, dean of the pro-cathedral, addressed the large congregation as to the purpose of the meeting, which marked the second time a similar service had been given at the cathedral.

Several hundred persons were unable to attend the service because, fully a half-hour before the scheduled hour, the pews and aisles of the cathedral itself, as well as the corridors and chambers of the vestry, were packed with American, Russian, and French church-goers who had gathered for the unique ceremony.

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Secretary General, C.B.S., Newport, Vermont

SEEK FUNDS FOR CHURCH AT CRISTOBAL, C. Z.

NEW YORK—The Ven. J. Lundy Sykes, archdeacon in the Canal Zone, is in the United States seeking to raise funds for the erection of a church building for the American congregation at Cristobal, the Atlantic terminus of the Canal. This congregation is composed of employees of the Canal and the Panama Railroad, and also of members of the Army and Navy stationed in the vicinity.

For many years this congregation, of which Archdeacon Sykes is rector, has been sharing the use of a church building in the neighboring Panamanian city of Colon, with a congregation of West Indians from various islands, who were brought up in the Church of England. The building, known as Christ Church, was erected in 1857 by the Panama Railroad Company, assisted by private subscriptions. During the turbulent days when the Province of Panama, now the Republic, was freeing itself from Colombia, Christ Church was used by the revolutionists as an armory and then as a stable. It was subsequently reconsecrated.

The time has arrived when a church building for each congregation is absolutely essential to the advancement of the Church's work. It has been decided, therefore, to turn over Christ Church to the West Indian congregation and build a church for the American congregation in the heart of the American settlement in Cristobal. A site has been donated by the Panama Railroad Company on conditions that construction is begun in the near future; otherwise the land will revert to the donor.

The archdeacon is endeavoring to secure at the earliest moment the \$35,000 required for a building of concrete, suitable for the needs of the congregation. This is one of the items in the advance work program.

CALIFORNIA CHURCH DEDICATED

SAN CLEMENTE, CALIF.—Taking its place as the first religious building of any kind in this seaside "Spanish village" which is less than four years old, St. Clement's Church was dedicated on Sunday, October 19th, by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles. He was assisted by the Rev. Dr. Royal Balcom, general missionary of the convocation of Los Angeles, under whose direction the church was erected, and by the clergy of Orange County.

The church is of Spanish style, to harmonize with the architecture of the entire village. The attractive building seats 200 worshippers and cost \$15,000. A parish hall is built into the structure.

COMPANIONS OF THE HOLY SAVIOR MEET

MASPEETH, N. Y.—The general chapter of the forty-seventh year of the Congregation of the Companions of the Holy Saviour met October 17th and 18th at St. Saviour's Church, Maspeth. The principal work of the chapter was revision of the rule and constitution, and making provision for an associate membership to be composed of communicants of the church. The Rev. George La Pla Smith was elected master of the congregation, the Rev. Frederick S. Griffin, vice-master, and the Rev. Edward Nason McKinley, secretary.

NEW HEAD OF NATIONAL FEDERATION OF CHURCH CLUBS

BOSTON—John D. Allen of Chicago was elected president of the National Federation of Church Clubs at the annual meeting just closed here. Other officers named were: Vice-presidents, E. Osborne Coates, Philadelphia; L. G. Robins, Cleveland; and Edward R. Hardy, New York; secretary-treasurer, J. E. Boyle, Chicago.

The convention adopted a program looking toward the promotion of larger activities among both men and boys of the Church. It endorsed activities of boys now being carried on and also endorsed the plan being promulgated by a joint commission of General Convention for a more active lay organization in the Church.

Fifteen Church Clubs were represented in the three-day session, held at the diocesan house. Charles D. Dallas of Chicago, retiring president, acted as chairman.

FELLOWSHIP PLAN AT ST. MARTIN'S, PROVIDENCE, R. I.

PROVIDENCE, R. I.—St. Martin's Church this fall has developed a scheme for making the parish more effective and spreading the cause of religion throughout the neighborhood. It is known as The Fellowship Plan. The parish has been divided into seven districts with a captain and lieutenant over each district. All communicants, baptized members, and friends of the parish become members of the district in which they live. The rector, the Rev. Dr. A. Edward Saunders will meet with each group several times a year. It is hoped in this way that members of each group will come to know their neighbors better and will be able to interest non-church goers about them.

CELEBRATES CENTENNIAL ON PATRONAL FESTIVAL

MECHANICVILLE, N. Y.—St. Luke's Church observed the one hundredth anniversary of its founding on St. Luke's Day, October 18th. Following the early Eucharist, there was a festival service at 11 o'clock, at which the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., preached the centennial sermon. Short addresses were made also by the Rev. Messrs. Oliver Shaw Newell and Pierre McD. Bleecker, both former rectors of the parish.

A parish supper was served in the evening, at which the congregation joined in a reunion, and the Rev. Mr. Newell made an address. The rector of St. Luke's is the Rev. David C. Huntington, who also serves at St. George's, Clifton Park, and St. John's, Stillwater.

INSTITUTE FOR CHURCH WORKERS IN PROVIDENCE, R. I.

PROVIDENCE, R. I.—The fall institute for teachers and Church workers, carried on by the department of Christian education of the diocese, opened at the Cathedral of St. John on October 27th and continued through the 29th. The faculty included: Miss Lillian Swan, Rhode Island College of Education; the Rev. Charles H. Temple, St. Mark's Church, Warren; Prof. Thomas H. Robinson, Rhode Island College of Education; Miss Anne T. Vernon, secretary of the diocesan department of Christian social service; and the Rev. Dr. T. Townsend, St. Martin's Church, Pawtucket. The Rev. Albert M. Hilliker, who recently returned from Europe, was chaplain.

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TAGORE IS IMPROVED

NEW HAVEN, CONN.—The condition of Rabindranath Tagore, Indian poet and philosopher, who is ill with a serious case of heart disease, was reported to be slightly more favorable. He is the guest of the Very Rev. W. L. Ladd, D.D., dean of the Berkeley Divinity School. Dr. Ladd said that Dr. Tagore would stay at his residence for several days.

NEW PARISH HOUSE IN TROY, N. Y., DEDICATED

TROY, N. Y.—The new parish house of Trinity Church, replacing one destroyed by fire a year ago, was formally opened and blessed by the Bishop of the diocese on October 21st. Bishop Oldham made an address to the congregation of the parish and many friends in the community, and inspection of the new building followed. The Rev. C. V. Kling is the rector of Trinity Church.

THE SANTO DOMINGO DISASTER

NEW YORK—Mrs. William Wyllie of Santo Domingo, now in this country helping to secure money to restore buildings damaged in the hurricane, calls attention to a misstatement which said that the furnishings of the Church of the Epiphany were lost. They were stored in various places, awaiting the opening of the almost completed church. Had they been in the church when the stone walls fell, they must have been ruined. As it is, the mahogany pieces are sadly weather-beaten, but their polish can be restored. They are, of course, native wood, made locally. Mrs. Wyllie is eager to have the donors know that their gifts were saved, and has been feverishly writing personal letters to that effect.

NEW DORMITORY AT UNIVERSITY OF SOUTH

SEWANEE, TENN.—A new dormitory, to be called Tuckaway Inn, has been completed at Sewanee. It is constructed of rough Sewanee sand-stone similar to and in keeping with the other buildings of the university. There are two dining rooms, thirty-five rooms, lobby, etc., of which nine rooms and the smaller dining room are for visitors on the Mountain.

Tuckaway Inn will not only fill the requirements of the increasing student body, but will take care of much of the entertaining of guests. One of the dining rooms is equipped with hardwood floor for dancing, and each guest room has a private bath.

TO PRINT OLD VERSION OF ECCLESIASTES

TORONTO, ONT.—Announcement was recently made by Prof. S. A. D. Mercer of Trinity College that a new version of the Old Testament would be issued soon, following his completion of a translation of an old version of the Book of Ecclesiastes. Last summer he discovered an unpublished version 200 years older than any manuscript known to exist, he said.

Dr. Mercer said that his discovery would not alter dogmas of the Christian Church or the synagogues. It will be of vast importance, he believes, to scholars and will clear up many vague portions of the books which have led to many volumes of theological writings.

EMERY HOUSE, SALT LAKE CITY

NEW YORK—Toward the end of the episcopate of Bishop Spalding of Utah, the late Mrs. Mary Emery of Cincinnati gave funds to build a student house for boys at the University of Utah. It is a fine building, with rooms for about forty boys, a small chapel, quarters for the manager and his family, a fine large commons room, an auditorium seating about 150, dining-room and kitchen, barber shop, pool room, and storage rooms. The house stands just off the university grounds, at the main entrance. There are two tennis courts on the property.

Since 1924 the direction of the house has been in the hands of Frank Gregory, whom to mention is to praise for his excellent management. Not many missionary dioceses have a self-supporting student house well located and well run.

There are thirty-five to forty boys during the school year, with a smaller number in the summer term. They pay \$35 a month for board and room. The meals are good, "far better than in most student places," some one testifies who is familiar with the place. Out of this income Mr. Gregory pays all bills, including salaries, upkeep, and some major repairs, such as a new roof. The boys do none of the work of the house. There is a paid staff.

Most of the boys are Mormons. The house is a real influence in the lives of many of them, and a great help toward making the Church known and respected throughout that Mormon field. It is a factor in the Church work of the district.

There is an Emery Club, composed of boys in the house and others from the university, for the purpose of having lectures and discussions on subjects not taught fully at the university, and for social purposes. Active discussions take place on theology and religion, led by the city clergy, Archdeacon Bulkley, or visitors. The Church leaders would of course like to do more aggressive religious work, but the influence must grow slowly.

WORK OF THE CITY MISSION IN NEW YORK

NEW YORK—The extent of the work of the City Mission in New York is difficult to imagine. Its current expenses are nearly \$300,000, and its needs are greater still. Its work is in sixty-five institutions and three churches, and in the courts and at Ellis Island. To quote only one figure from the report of the Mission's ninety-eighth year, the chaplains had more than 4,300 celebrations of the Holy Communion, public and private, during the year, received by over 30,000 communicants.

NEED OF CHURCH OF INDIA, BURMA, AND CEYLON

NEW YORK—With the new autonomous organization of the Church of India, Burma, and Ceylon, certain payments of salaries by the Indian government will cease on the death of the present incumbents, and it therefore becomes necessary for diocesan endowments totalling about \$375,000 to be secured for the dioceses of Calcutta, Bombay, and Madras. It is expected that a third of this sum will be raised in India. The Archbishops of Canterbury and York issued an appeal to the Church of England for the remainder, which, it was reported in August, has already been assured. The S.P.C.K., always a friend and helper of the Church in India, has promised \$26,250, to be paid by installments in fifteen years.



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JANE COTTON EDGE

MINNEAPOLIS, MINN.—Mrs. William (Jane Cotton) Edge died at her home in Forest Row, Sussex, England, on Wednesday, October 15th, after an illness of several months. The burial service of the Church of England was said for her in the parish church at Forest Row on October 18th, and her body laid to rest in the parish churchyard.

A member of the Church of St. John the Evangelist, St. Paul, for many years, Mrs. Edge (formerly Mrs. Samuel D. Flagg) was most active and interested in everything pertaining to the work and worship of the Church. At one time she was diocesan treasurer for the United Thank Offering, president of St. John's branch, and religious educational secretary for that parish.

Mrs. Edge was the daughter of the late Rev. Dr. and Mrs. Robert H. Cotton of Minneapolis, both of whom died a few years ago, and a sister of Mrs. G. A. N. King of Gethsemane parish, Minneapolis.

SARA CHUNG

HONOLULU—On October 7th, the missionary district of Honolulu lost one of its most valued workers. In crossing the street, near her home at St. Mary's Mission, Miss Sara Chung was struck by an automobile and died within a few hours.

Miss Chung was born in Hawaii and was educated in Church schools. In 1902 Bishop Restarick engaged her as assistant teacher at St. Peter's Chinese day school. In 1904, desiring to prepare herself thoroughly for Church work, she went to New York where she spent three years at St. Faith's Training School for Deaconesses.

On her return to Honolulu she became associated at St. Mary's Mission and Children's Home with Miss Hilda Van Deerin, who, after teaching in Church schools in Hawaii, had also been trained at St. Faith's. These two worked together at St. Mary's for twenty-two years.

By their united efforts, at first with no assistants, St. Mary's has developed in a remarkable way, so that for many years it has had the confidence and support not only of Church people but also of the entire community. From one small house it has grown so that there is now a large building in which live forty children and three women workers.

On the premises there are a church, a hall for the kindergarten and entertainments, and a building in which there is a dispensary with a trained nurse in charge, provided by the citizens of Honolulu. In it also a baby clinic is conducted and there are servants' quarters under the same roof.

In all the mission activities Miss Chung had a large share. She played the organ in the church and the piano in the kindergarten, where she taught, as she did also in the Sunday school in which there are 150 children. She supervised the kitchen, purchased the provisions, taught the older girls sewing, cared for the vestments of the clergy and the Communion linen, and was an excellent embroiderer.

Bishop Restarick, who knew her intimately for twenty-eight years, said he

had never known a more loyal or more efficient worker for Christ and His Church. A Japanese paper said of her that some thousand Japanese children had come under her influence for good.

Miss Chung was buried from St. Andrew's Cathedral on October 12th. Bishop Littell and Bishop Restarick conducted the services. Nine of the clergy, American, Chinese, Japanese, and Korean, were in the chancel. The church was filled with people of many races of all social ranks, from the Governor of the Territory to the humble toiler. Never before had any Chinese in Hawaii received such a tribute of affection and respect as this woman, of lowly origin, whose character and works had demonstrated the power of the grace of God.

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EFFIE M. PHILLIPS

PLAINVILLE, CONN.—Deaconess Effie M. (Pilkington) Phillips died on October 10th in St. Luke's Hospital, New York City.

Deaconess Phillips was born on July 26, 1880, at Thompsonville, Conn., and was set apart as a deaconess by Bishop Manning in the Cathedral of St. John the Divine on May 16, 1929. She trained at St. Faith's Training School for Deaconesses, and in June, 1929, became superintendent for children at St. Matthew's Home, Dallas, Tex.

The funeral was from the Church of Our Saviour, Plainville, on October 13th, the Rt. Rev. E. C. Acheson, D.D., Bishop of Connecticut, officiating, assisted by the Rev. Lincoln E. Frye, rector of the Church of Our Saviour. The committal was at Thompsonville.

JULIA NEILSON WEST

NEW YORK—A Requiem Mass for Mrs. Julia Neilson West, founder and president of the New York Altar Guild, who died on Saturday, October 4th, was held at the Church of the Transfiguration on Monday, the 6th, and funeral services were held in Trinity Church on Tuesday, October 7th. Interment was at Silver Mount Cemetery, Staten Island.

More than twenty years ago, when Mrs. West became aware of the deplorable condition of the chapel in the Tombs prison, she felt that something must be done to furnish a more fitting place for the celebration of the Holy Eucharist. With the help of a few devoted friends and the consent of its secretary, the altar guild of the Church Missions Society was formed. From this humble beginning was born the present New York Altar Guild, an organization of many hundred members, whose wonderful work, extending throughout the United States to Porto Rico and the Virgin Islands, it is impossible to overestimate. Mrs. West became its first president, and held the office continuously during her lifetime.

Mrs. West was an active member of the New York Protestant Episcopal City Mission Society and was deeply interested in welfare work. Her loss to the New York Altar Guild is incredibly great, for seldom is a life so entirely consecrated to one object.

ELINOR LOUISE WOLCOTT

HIGHLAND PARK, ILL.—Mrs. Elinor Louise (Smith) Wolcott, of Jacksonville, Fla., wife of the Rev. Peter C. Wolcott, D.D., who was for thirty-three years rector of Trinity Church, Highland Park, died while visiting friends at her summer home on October 20th.

During the many years that she lived in Highland Park she was a leader in the work and life of the parish and prominent and efficient in the social and civic activities of the city. She was the mother of Mrs. Mary Prior of Jacksonville, Fla., Roger D. Wolcott of Canton, China, and the Rev. Leonard C. Wolcott of Denver.

Burial was from Trinity Church and the interment at Batavia, where she was born 68 years ago.

NEW YORK—Nearly every parish in Los Angeles has built or commenced a new church building within the last ten years, says *The Churchman* of Southern California. The Bishop has laid forty-three cornerstones in the diocese since 1920.

NEWS IN BRIEF

ALABAMA—The clergy of the diocese met in retreat at Grand View, about fifteen miles from Montgomery, October 7th to 10th. At the opening session Bishop McDowell spoke on Lambeth —A World War View. The Rev. J. Kenneth Morris, a native of Alabama, was the guest of the conference and discussed world unrest, as seen in the Far East, illustrating his remarks by relating his experiences as a missionary in Japan. Preparation was made for the annual canvass for the Church's program.

ALBANY—The eighth annual Churchmen's dinner of the diocese was held at the Hendrick Hudson Hotel, Troy, on October 27th. The Bishop of the diocese spoke on the Lambeth Conference, and Attorney General Hamilton Ward, a brother of the Bishop of Erie, made the address.—The archdeacons of Albany, Mohawk, and Ogdensburg met successively on October 13th, 14th, and 15th, the first at St. Barnabas' Church, Stottville, the second at St. Ann's, Amsterdam, and the last at St. John's, Massena.—The annual meeting of the diocesan Church School Service League was held Saturday morning, October 11th, at St. George's Church, Schenectady. Following reports, the Bishop of the diocese, stopping enroute week-end visitations, greeted the gathering. There were addresses by the Rev. Charles S. Lewis, rector of Trinity Church, Plattsburgh, and diocesan chairman of the Service League, and by Deaconess Margaret Booz, who conducts home study in religious education among the isolated. Members of St. George's Church school presented a pantomime, which followed the social hour at box luncheon.—St. Paul's (Twy) branch of the Girls' Friendly Society celebrated its fiftieth anniversary on Sunday, October 12th. The junior and senior divisions in procession attended choral Evensong in the church, when the rector, the Rev. Tage Teisen, preached the sermon. On October 26th, in connection with the annual meeting, the Girls' Friendly Society celebrated the fiftieth anniversary of its organization in the diocese at St. Paul's Church.—The Bishop of Albany addressed the Twentieth Century Club at Sharon Springs, Saturday afternoon, October 11th, on the subject of World Peace. The Bishop also made an address at the luncheon of the Rotary Club, of Hudson, N. Y., on the same theme, Monday, October 13th.

ALBANY—A well attended mid-year meeting of the diocesan branch of the Woman's Auxiliary was held at St. Mark's Church, Malone, October 22d and 23d. The preacher at the evening service on Wednesday was the Ven. C. R. Quinn, archdeacon of Albany. Following the corporate Communion on Thursday, there were the usual business sessions, after which an illuminating conference on India was led by the Rev. David M. Rose of the province of Ontario, who made an address on Anglican Missions in India. The conference led by the educational secretary, Mrs. Harl E. Hood, was of unusual interest.

BETHLEHEM—A number of regional meetings are being held in the diocese this fall in the



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interest of the Church's program. Bishop Creighton of Mexico was the principal speaker at four of them. The Rev. Dr. R. W. Patton of New York held two. Others will be held by Dr. Lewis B. Franklin and the Rev. W. Warfield Hobbs of the National Council.

COLORADO—The Rev. H. C. Benjamin, rector of Ascension Church, Pueblo, has been appointed dean of the southern deanery of the diocese, succeeding the Rev. Philip Nelson of Salida, who has resigned to take up college work in the district of Spokane.

CONNECTICUT—At the fall dinner and meeting of the archdeaconry of New Haven, held at St. Paul's parish house, Wallingford, on Thursday, October 9th, the Rev. Dr. George P. Atwater, rector of Grace Church, Brooklyn, was the special speaker of the evening.

DULUTH—The only log church in the diocese is a most attractive and artistic one. This is the Church of the Good Shepherd, Coleraine. Recently through the summer months, six laymen gave their spare time to completing the basement, building two very attractive rooms for church activities. The rector is the Rev. H. E. Nelson.

FOND DU LAC—The Rev. Joseph Noyes Barnett, rector of Trinity Church, Oshkosh, is receiving the congratulations of his many friends within and outside the diocese on his election as national chaplain of the American Legion at its recent convention in Boston.—At the suggestion of Bishop Sturtevant, congregations in the diocese are conducting a Church attendance campaign, calling on every parishioner to attend a Church service for six consecutive Sundays, beginning in most congregations on October 19th.

GEORGIA—The departments of the diocese met at Christ Church, Savannah, on Wednesday, October 22d, with Bishop Reese presiding. It was shown that while it had been necessary to cut some of the appropriations in the past year, due to "hard times," on the whole the diocese is in good shape financially. The pledge to the National Council has been met. The council was reminded by Bishop Reese of their responsibility for the two advance work program objectives of the diocese, the rebuilding of a rectory at Christiansted, Virgin Islands, and a chapel at Caliente, Nev. The name of the diocesan camp was changed from Camp Tomochichi to Camp Reese in honor of the Bishop. A happy incident of the council meeting was a silent "Birthday Thank Offering" prayer for Bishop Reese, who on that day, October 23d, was celebrating his 76th birthday working hard as presiding officer at all these meetings.

HARRISBURG—The eleventh semi-annual conference of the Young People's Fellowship in Harrisburg, held in Christ Church, October 3d, 4th, and 5th, was the most successful of any that have been held. The first speaker was J. Glenn Hudson, director of religious education at the Williamsport Y. M. C. A. His subject was The New Sex Chivalry.—The Call of the Mission Field to the Young People of the Church was the subject of an address by the Rev. Robert T. McCutchen, rector of Trinity parish, Shamokin. Mrs. Beulah Manley, of the home economics department of the Williamsport Schools, spoke on the subject, Your Page in the Book of Life.—The Rev. Nathaniel B. Grotton, rector of St. Thomas', Whitmarsh, took as his topic, Climbing. To emphasize his points he used a red cedar ladder as an illustration.

HARRISBURG—The Rev. Hiram Rockwell Bennett, rector of Christ Church, Williamsport, was honored by being appointed a conferee to select a successor for the nomination to Congress in the Sixteenth Congressional District, made vacant by the death of the late Edgar R. Kiess.

LOS ANGELES—The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, visited Los Angeles over the week-end of October 19th. He was entertained at luncheon in the Cathedral House on the 18th, and spoke at St. Paul's Cathedral and St. Stephen's Church, Hollywood, the next day. He sailed for China from San Francisco on the 22d.—Edwin L. Paddock, a member of St. Matthias' parish, Los Angeles, has brought to that church from Europe a set of eucharistic vestments of the Renaissance period. Purchased in Venice, they were given by Mr. Paddock in memory of his mother.—Two hundred members of the Bishop's Guild had a luncheon in St. Paul's Cathedral House on October 20th, as their tribute to Bishop Stevens on the tenth anniversary of his consecration. They presented him with a handsome green frontal for the altar of his private chapel. Bishop Stevens spoke on The Personal Side of the Lambeth Conference.

LOS ANGELES—Mrs. Catherine L. Edgar, a communicant of St. Paul's Cathedral, Los Angeles, who died in September, bequeathed to

its dean the sum of \$10,000 "toward the maintenance and support of an old ladies' home." A trust fund will be created and its income given to the Diocesan Home for the Aged, Alhambra.—On October 5th, St. James' Church, South Pasadena, celebrated the twelfth anniversary of the rectorship of the Rev. C. Rankin Barnes.—The Rev. Dr. Leslie E. Learned, rector of All Saints' Church, Pasadena, dedicated on October 6th a memorial tablet in that church to Mrs. B. Marshall Wotkins who died last summer after twenty-five years of service as supply secretary of the diocesan Woman's Auxiliary.—The Rev. Henry C. Smith, rector of All Saints' Church, Riverside, has been substituting as a professor of philosophy in Riverside Junior College.—Two professors from the University of Redlands are on the faculty of the Church institute for the convocation of San Bernardino, which opened at Trinity Church, Redlands, on October 7th. The institute is holding weekly meetings.

MARYLAND—A hanging rood has been placed in the chancel arch of Emmanuel Church, Baltimore. In the spring of 1929, the Rev. Dr. Hugh Birkhead, late rector of Emmanuel Church, announced his plan for completing the symbolism of Emmanuel Church, by placing a hanging rood in the chancel arch. His sudden death prevented him from completing this plan. With the unanimous consent of the vestry and through contributions from members of the congregation, Dr. Birkhead's last wish for Emmanuel Church has been carried out. The rood was blessed by the Rev. Harry S. Weyrich, minister-in-charge, on Sunday, October 5th, the eighteenth anniversary of Dr. Birkhead's coming to Emmanuel Church as rector.

MILWAUKEE—Activities at St. Francis House, the headquarters for Church students at the University of Wisconsin, Madison, are well under way for the year. The Rev. Norman C. Kimball, student chaplain, returned from a summer abroad in time for the opening of school late in September.

MONTANA—The sixth annual conference of the Young People's Fellowship in Montana met at Deer Lodge Friday to Sunday, October 10th to 12th. There was a registration of about seventy, ten parishes being represented. The program opened with a preparation service by the Rt. Rev. William F. Faber, D.D., Bishop of Montana, Friday evening. The chief addresses of the convention were given by the Rev. Thomas Ashworth of Butte, and Dr. F. A. Thomson, president of the Butte School of Mines, who was speaker at the conference banquet. The Rev. T. W. Bennett of Missoula was the preacher on Sunday morning. The topic of the conference was The Power of Religion and Its Use.

NEBRASKA—The Omaha clericus met at Trinity Cathedral, Monday, October 11th. The Very Rev. Stephen E. McGinley, dean of the cathedral, was celebrant. The Very Rev. Raimundo de Ovies, dean of St. Philip's Cathedral, Atlanta, Ga., and the Rev. Alfred C. Newbery, rector of the Church of the Atonement, Chicago, were special guests.

NEWARK—On September 22d the Newark clericus and the Paterson clericus held a joint meeting at Calvary Church, Summit. The principal speaker was the eminent author, the Rev. E. Boyd Barrett, a Roman Catholic priest. The Rev. Canon Donald MacAdie, executive secretary of the diocesan social service department, spoke on the Church Loyalty Festival which is soon to occur.—The equipment of Bonnie Brae Farm for Boys, Millington, has been increased by the building of a new gymnasium, a memorial given by Mrs. Frederick Fisher Meyer for her late husband. The building was dedicated on September 13th.—At the first fall diocesan meeting of the Woman's Auxiliary, held at Trinity House, Newark, October 1st, outlines of the coming year's work were given by the heads of the various departments of the organization.—Owing to the resignation of Miss Geraldine Page, Bergen County district secretary of the Church Mission of Help, Miss Helen K. James has been appointed to that position. Succeeding Miss James as Newark district secretary is Mrs. Eloise R. Griffith.—The dedication of the new parish house of Grace Church, Orange, occurred on Sunday, September 21st, Bishop Stearly officiating. The new building is considered one of the most complete of its kind in this country.—A large congregation was present on September 21st at the dedication of St. Martin's Church, Maywood, by Bishop Stearly, who also confirmed eleven candidates on this occasion.

NEWARK—The celebration of the fortieth anniversary of the Church of St. James', Newark, will take place on November 17th. Its actual beginning dates from April 13, 1888; it became a parish on November 17, 1890.—The Sunday school of St. Andrew's Church, South Orange, reports a greater attendance and enrolment at the opening of the fall term

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than ever before. There were 446 present, with 526 on roll. This school is thought to have the distinction of being what might be termed the first Sunday College in the United States, for some of its students take religious work beyond the high school grade, with a seminar method and an elective lesson system.—The redecoration of the altar and sanctuary of Christ Church, Ridgewood, and the refurbishing of the brass offering plates, are due to the efforts of the altar guild of the church.—A dance and reception on October 7th at the parish house of St. Paul's Church, Paterson, constituted the gift of Mr. and Mrs. Dwight Ashley, members there, to the young people of the parish.—The thirteenth anniversary of his ordination, which occurred at Calvary Church, Homer, N. Y., was celebrated on October 11th by the Rev. Addison T. Doughty, vicar of St. Clement's Church, Hawthorne.—The Hon. Ira W. Stratton of Reading, Pa., and the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, were the speakers at a mass meeting of the churches of the Paterson archdeaconry, held at St. Paul's Church, Paterson, on the evening of October 9th. This meeting was intended to prepare for the Church Loyalty Festival of the diocese, and was the initial one of a series scheduled for different points.

NEW HAMPSHIRE—Beginning with an ordination service and continuing for two weeks, a unique and helpful "gathering in" for the communicants and Church members of Christ Church, North Conway, recently concluded. A similar "gathering in" was held at the Church of St. Andrew-in-the-Valley, Whittier, beginning October 14th. The Bishop and clergy are well pleased with the effort put forth by the people, the average attendance being sixty persons at each session.

NEW YORK—At an executive committee meeting of the American Tract Society, New York City, held on Friday, October 17th, the first foreign appropriation from the Bunyan Tercentenary Fund was made for the Christian Literature Society of India, to print *Pilgrim's Progress* and a children's edition of *Pilgrim's Progress* in Tamil and Telugu. Other appropriations will be made from time to time as the income of the funds permits.

NEW YORK—A retreat for the associates of St. Margaret's Sisters and other women will be held in St. Christopher's Chapel, Fulton St., New York, on Saturday, November 15th, beginning with Mass at 8:00 A.M. The Rev. Thomas J. Williams is to be the conductor.

NORTHERN INDIANA—Representatives from parishes and missions in Northern Indiana gathered for the largest field department conference ever held in the history of the diocese, meeting at the Oliver Hotel, South Bend, Tuesday, October 21st, under the chairmanship of the Rev. Albert L. Schrock of Goshen. The Rev. Reginald Williams of Milwaukee, brought an inspirational message regarding the work of the Church. Diocesan needs were discussed by Bishop Gray, following a talk by Dr. Hitchcock of Plymouth which summarized the history of the diocese. Bishop Gray spoke in the afternoon on the Lambeth Conference.

OREGON—The Rev. E. P. Runnells has resumed part time work at his former charge, St. Barnabas', McMinnville. He feels that he is sufficiently restored to health to take up at least a part of his duties. It is hoped that he will entirely recover his health and be able to carry on full time work.

PENNSYLVANIA—One of the most beautiful memorials in this part of the country is the new memorial lich gate to the churchyard of Christ Swedes' Church, Upper Merion, which was dedicated on Sunday, October 19th. On the interior stone wall is placed a bronze memorial tablet upon which is inscribed: "To the Glory of God and in Loving Memory of Abby T. Holstein, Charles E. Holstein, Sara C. Holstein, Elizabeth H. Paist." The Rev. James H. Lamb, Jr., is rector of the parish.

PHILIPPINE ISLANDS—Among the Igorots at Bontoc, a branch of the Woman's Auxiliary has been formed. Many of the members are former school girls of All Saints' Mission, now married and living in Bontoc. They care for the altar linen and sew for some of the poorer children of the mission, pupils at the dormitory school.—Sagada's carpenter, a faithful Japanese member of the Mission of St. Mary the Virgin, has donated an entire week's work in connection with a memorial to the Sisters who laid down their lives at Sagada.—A branch of the Young People's Fellowship has recently been formed at the Church of the Resurrection in Baguio. The first president is Rudolfo K. Hidalgo, a Bontoc young man, who spent several years in America and is an alumnus of the University of Michigan.

QUINCY—A conference of the clergy and a sacred synod are to be held in the Cathedral of St. John, Quincy, on November 11th and 12th, the Bishop presiding. The first day will be given to the study of budgets to be presented to the next diocesan synod and to all other business matters. The second day is to be reserved for spiritual study and intercessions.—Galesburg now has a diocesan training school for Church school teachers. Four parishes are represented.—The Rev. F. E. Stillwell, until recently the pastor of the Congregational church at Mendon, has been confirmed and accepted as a candidate for holy orders. He is now doing missionary work at Bemidji, Minn., under the direction of the archdeacon.—The Rev. J. M. D. Davidson of Macomb celebrated his 76th birthday anniversary on September 28th.

QUINCY—U. T. O. treasurers and executive officers of the diocesan Woman's Auxiliary met in Grace parish, Galesburg, on October 8th, and the invitation was not only accepted at that time but sixty-five persons from ten parishes and missions were present on the day set. This is the first time a meeting of this kind has been held in the diocese and it is the hope of many that future meetings will be held.

RHODE ISLAND—The Providence convocation met on Friday afternoon, October 31st, at the Cathedral of St. John, Providence. The Rev. Edward A. Sibley of Bontoc, Philippine Islands, and the Rev. Dr. John W. Chapman of Anvik, Alaska, spoke.—The Rev. Roberts A. Selhamer, rector of St. Paul's Church, Pawtucket, who traveled in Russia during the summer, is delivering lectures on that country in his regular fall and winter course which is always open to the public.—Lewis D. Learned, who has served the diocese as executive secretary for ten years, was surprised on his sixty-fifth anniversary recently by a group of leading laymen who presented him with a purse of gold.—The Church school of Christ Church, Lonsdale, is giving week-day religious instruction to the public school children of Lincoln and Cumberland.—During the yacht races at Newport, the Rev. Roy W. Magoun succeeded in placing a library, the gift of the American Merchant Marine Library Association, on every ship of the Coast Guard present in the harbor.

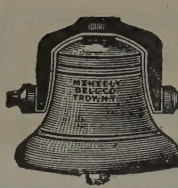
SOUTHERN VIRGINIA—On Sunday, October 26th, a tablet to the memory of Abram de Remy, the pioneer Huguenot ancestor of the Remy family in America, was unveiled in Manakin Church, Prince William parish, Powhatan County. The memorial is erected by a member of the family of the late Rear Admiral George Collier Remy of the United States Navy.

WEST VIRGINIA—The fall session of the northwestern convocation was held in Trinity Church, Morgantown, October 14th and 15th.

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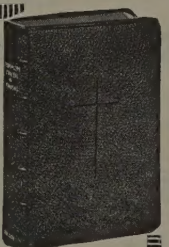
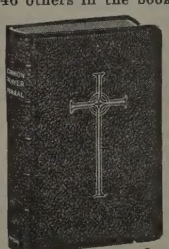
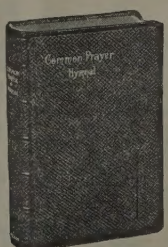
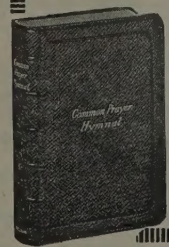
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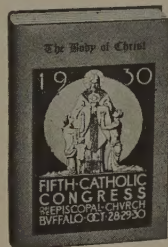
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